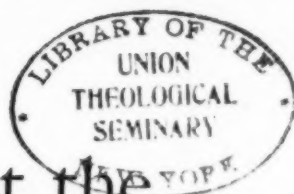


The CHRISTIAN CENTURY

A Journal of Religion



Can We Trust the
American Legion?

By Albion R. King

The Next Great Step for
the Church

By Francis J. McConnell

New Causes of American Unemployment
Making the New Church College

Editorials

Fifteen Cents a Copy—June 21, 1928—Four Dollars a Year

JUN 18 1928

The CHRISTIAN CENTURY

June 21, 1928

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Contributors to This Issue

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Five Dollar Books

Yale's new professor of preaching, Dr. Halford E. Luccock, is reported to have given thanks publicly that ministers are beginning to read five dollar books. It is not long since Dr. Luccock participated in the production of a book which cost almost that much, which may have something to do with his interest in this new phenomenon. But the arrival of the five dollar book on the preacher's study table is worth thinking about.

Five dollars is a lot of money to most preachers. Fifteen years ago most of them would never have considered paying that much for anything less than a complete concordance or a volume of Hastings' Encyclopedia of Ethics and Religion. It has taken them a long time to grow accustomed to the rising costs which have invaded this field, along with every other. But there are signs that they have made the mental—and financial—adjustment necessary, for more and more the publishers are producing for them books at this price.

A preacher—or any book buyer, for that matter—should be able to command a lot of book for five dollars. I think that he generally does. I find as I rummage about through the new books in my rather hit or miss fashion that most of the books priced at five dollars, or thereabouts, are much more serious in intent and more rewarding in content than the run of those that cost less.

This is, of course, a generalization that needs immediate qualification. In the field of religious thinking, for example, there will be nothing published this year that will better repay study—and nothing that requires more careful study—than the Niebuhr and Wieman books. And there are many others at a dollar, a dollar-and-a-half, two or two-and-a-half, that have real meat in them. But, take it by and large, we have reached the place where the five dollar book represents mental as well as physical bulk.

My own experience last summer showed me the wisdom of buying at least a few of these more expensive books for my vacation reading. I loaded up for my month off, as far as my pocketbook and my trunk would allow. I had any number of low-priced books, and I drew considerable enjoyment out of most of them. But today, as I try to remember what I was reading a year ago, lying there on the shady side of a Lake Michigan sand dune, the only words that come back to me are from the Beards' "Rise of American Civilization" and Sandburg's "Lincoln."

I am going to take fewer books away with me this summer. But I am going to take better ones. Not all of them will be of the five dollar variety. As my list stands today, the average price is still under three dollars. But the five dollar books are there, and in greater number than before. All things considered, they represent the gilt-edge securities of the book investment business these days. Or at least, that's the way it seems to me.

THE FIRST READER.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

A FLYING TRIP the pilgrimage of British Congregationalists to Boston and New York might be called, if that phrase when applied to trans-Atlantic journeys did not nowadays suggest a more literal interpretation. It was an extraordinary gesture of good will and manifestation of neighborliness on

British Congregationalists an international scale when
Visit America 1250 Congregationalists

from Great Britain, constituting the entire passenger-list of the S. S. "Celtic," which had been chartered for the purpose, dropped in to call on their Boston co-religionists on June 11, paid their respects to Plymouth Rock two days later, dined in New York, and embarked for home on June 16. The very brevity of their visit emphasizes the fact that they came for nothing else. The entertainment was by no means so simple as this representation of it may suggest. Their call at Boston involved a civic welcome on a metropolitan scale on Boston common. The visit to the rock upon which their forebears landed in 1620, on a stern and rock-bound coast which was much less hospitable to visiting independents than it is today, was for the purpose of a reconsecration to the ideals of the Pilgrim fathers. The dinner at New York was a banquet at the Astor hotel at which three thousand British and American Congregationalists sat down together. It is too late to bid them welcome, for they have already gone, but we send after them a message of good will and of appreciation for all that the contribution of the group which they represent has meant in the history and life of the American people.

Peace Between Church and State In Sight in Mexico

TOO MUCH OPTIMISM must not be indulged regarding an immediately successful issue of the efforts which are being made from both sides to end the deadlock between the Catholic church and the state in Mexico. All the reports of the conferences which have been held between representatives of the two sides, between Ambassador Morrow and the contending parties, and between the pope and Archbishop Ruiz, the exiled head of the Mexican episcopate who is now in Rome, are "unofficial." They are, however, sufficiently trustworthy to indicate with a fair degree of certainty that the contending parties are assuming a more conciliatory attitude and that both are desirous

of ending the tension which now exists. Mr. Morrow's activities, if any, in this connection, have been carried on merely as a friend of both sides and not as ambassador. Archbishop Ruiz has held extended conferences with the pope and the papal secretary of state and has submitted a full statement on behalf of the Mexican bishops. It is reported that the matter has been referred to the congregation of extraordinary ecclesiastical affairs for the formulation of a policy embodying the minimum concessions which the church will accept. General Obregon is said to have hinted, if not promised, that some of the laws which give most offense to the church will be repealed. It is suggested that the church is disposed to accept the requirement that members of the Mexican hierarchy shall be Mexican citizens and that the bishops shall be nominated by the government. The negotiations which may now be approaching a culmination have been carried on secretly for several months, and there is reason to believe that a program has been outlined which is acceptable to both the Mexican hierarchy and the Mexican government. Otherwise it would scarcely be worth while to submit it to the approval of the vatican.

Mutual Confidence Must Precede Peace

MEXICO'S GOVERNMENT has already given assurance that it is not hostile to religion and has no interest in winning the Catholic population of Mexico from its faith but only in preventing the church from being the instrument for counter-revolution. The church insists with equal fervor that it seeks no special privileges but only those conditions which are essential to the life of the church and the carrying on of its spiritual functions. During the past two years, each party has come to distrust the good faith of the other, and the first requisite for successful negotiations is that mutual confidence be restored. If it may be assumed that this has been accomplished, the greatest obstacle has already been removed. The remaining difficulty, and a very serious one, is implicit in the fact that the church habitually demands, as the condition for the exercise of its spiritual function, a degree of freedom from governmental authority which, in the present disturbed conditions, it is difficult to grant. What if the church insists, for example, upon the principle which has frequently been stated even in this country, though never fought for, that the control of all schools should be in the hands of the church while

the support of them should be provided by taxation? It is not likely that such an impossible condition will be insisted upon. The vatican knows how to fight, but it also knows how to compromise on the best available terms when nothing more can be gained by fighting.

The Flight to Australia

THERE was an element of certainty in the way in which the monoplane Southern Cross flew from the United States to Australia that added immensely to the impressiveness of the flight. The four brave men who triumphed over the hazards of the 7,800 miles of ocean did not appear to be reckless adventurers, lightheartedly gambling between death and fame. Rather, they were cool, well trained, serious navigators of the air, each man chosen to perform a definite task, and flying in a "ship" that represented the utmost possible in the way of mechanical preparation. From the moment the great tri-motored plane hopped off for Hawaii, therefore, it was possible to sense a general confidence that, barring accidents of a nature not to be foreseen, success would attend the flight. This is the sort of long distance flying that counts. The performances of the various daredevils of both sexes, who give the impression of being mainly interested in the newspaper notice involved in being "the first" to accomplish this or that feat, are on a much lower level of importance. In Lindbergh's flight across the Atlantic the world was shown the accomplishment of a great machine under the hand of a perfectly prepared flyer. Now, in the conquest of the Pacific, the world is shown the accomplishment of another great machine under the hands of a perfectly balanced team of flyers. In the meantime, while we celebrate the success of the Australian flight, the world is uplifted at the news that the crew of the dirigible Italia has been definitely located adrift on ice floes in the polar region, and that most of them are still alive. There will be universal prayer for their rescue, although the return of General Nobile will be sure to let loose a controversy as to his fitness to have commanded such an enterprise.

Church Union in Scotland

TWENTY YEARS of effort for the reunion of the Church of Scotland and the United Free church will soon culminate in the merging of these two Presbyterian bodies which together command the allegiance of the great majority of the people of Scotland, if the reasonable hopes of both parties are fulfilled. Ever since the reformation, the Scottish people have adhered to the Presbyterian form of doctrine and organization with extraordinary fidelity, but various issues have arisen from time to time to cause divisions. A diagram of the ramifying subdivisions and reunions since the Secession of 1733 looks like a map of a river threaded into diverging and converging streams as it meanders through a broad valley. The division that is of present significance arose with the Disruption of 1843, the chief cause of which was removed with the abolition of lay patronage in 1874. The issue between an established and a non-established church was reduced to the vanishing point

by the acts of parliament of 1921 and 1925. It is no longer a part of the doctrine of the Church of Scotland that the church should be dependent upon state support or subject to state control. An act of the United Free church assembly at its recent session, to be submitted to the presbyteries for their approval, removes virtually the last barrier to union. While the full celebration of this event may properly wait until all the formalities have been complied with and the union has been actually accomplished, preliminary congratulations are appropriate at this time. If the Presbyterians of Scotland have in times past set a bad example in the matter of division, they have set a remarkably good one in their willingness to reconsider the grounds of the separation and repair the breaches. To effect a reunion only half a century after the practical disappearance of the cause of a split, is an extraordinary achievement. There are many divisions among the churches the grounds of which have been extinct much longer.

An Irishman Interprets America

SO OFTEN has American civilization—assuming that there is such a thing—been the object of derogatory generalization or gloomy prediction by visiting Europeans, that it is worth while to record the more favorable impressions of a recent visitor. Keyserling could see only a depressing mechanization of life, and the gloomy Spengler found in our boasted progress only an accelerated advance toward the descent into one of those periodical maelstroms which successively engulf all cultures and prepare for the beginning of new epochs no better than the old. The Irish poet, patriot and economist, George Russell, generally known as "AE," gives a more favorable verdict which is recorded in the Saturday Review of Literature. The material, to be sure, seems most immediately impressive. "Architecture is the great contemporary American art," because there is physical vitality equal to the labor of construction. The people "overflow with kindness." They are "young in their minds." "Their education at present tends to bring about a high average of competence in the affairs of life rather than a profound subjectivity." "They are continually scrapping works and buildings because out of some inner fountain in their being there are welling up perpetually new images which mirror better the secret of their own character." (Of what living people is this not true, only perhaps at a slower tempo? Consider Rome.) "All are lavishly generous. They have discovered the economic applications of that spiritual law which gives to the giver. The spendthrift nation is a prosperous nation." "What is arising or to arise in the states? I think of it as some mood of planetary consciousness." The ease and speed of travel and communication broaden interests and sympathies. "The roar of the planet is in every ear." "The American benevolence is world-wide. It thinks of the health of humanity, not merely of the American people. I do not say this planetary outlook or consciousness is universal. It exists rather in a few minds. A planetary consciousness I surmise will grow up through the centuries in this astonishing people, warring with its contrary idea which also has its own meaning and just basis." AE discovers that

Americans are sensitive to foreign opinion and like to hear what others think of them. They do. And many of them will be gratified that so acute an observer finds in them at least some beginnings of a "planetary consciousness" and will hope that this young country may grow up to deserve the ascription more fully.

Segregation as an Aid to Racial Goodwill

THE WORLD: THURSDAY, MAY 31, 1928.

Clear Sky

RACIAL GOOD WILL VOTED BY CHURCH

Presbyterians Act After Negro
Delegates Are Segregated

BANQUET IS CALLED OFF

Southern Representatives Re-
fuse to Talk of Resolution

Special to The World
TULSA, Okla., May 30.—Leaders of the Presbyterian Church in the United States of America during the closing hours of their annual seven-day conference, held here this year in the centre of a region where anti-Negro prejudice still lingers, to-day voted for "inter-racial good will and understanding." A report of the Committee on Bills and Overtures, passed by the delegates gave the opinion of the church. "We bear testimony to the unity of humanity and Christian brotherhood the solution of the problems of society."

summer opera company, the symphony orchestra, the Apollo club, the Paulist choir, all rank among the finest organizations of their kind in the world. Believe it or not, Chicago is truly a great musical center. We do not know how a musical festival would compare with a super-Olympic athletic meet in drawing the crowds, but if America has any interests above the physical the choice between the two as the center about which to build an exposition is easy.

A Frontal Attack on the Eighteenth Amendment

THE ASSOCIATION Against the Prohibition Amendment announces a change in policy. No longer will that body, which claims the support of an imposing list of millionaires, spend its time seeking modification of the Volstead act. Instead, the association will devote itself hereafter to securing the repeal of the eighteenth amendment. This is the best news in a long time! The method by which this is to be accomplished is not yet entirely clear, but for the purpose announced we have nothing but praise. If the wets will have done with bunk, if they will candidly announce it as their purpose to rout prohibition out of the constitution, politics in this country will be immensely improved and the dry cause will be immensely strengthened. Here is a straight issue on which the dries can go to the country at any time and with complete confidence. The trouble is, of course, that the Association Against the Prohibition Amendment will find this out in a hurry, and when it does its new program will be hastily discarded. Not even the Al Smith democrats would chance a national campaign on a platform containing a plank favoring repeal of the eighteenth amendment. One measure of the asserted wet strength in this country is to be found in the necessity which the wets face, if they would make any progress at all, of proceeding by indirection.

The Elevation of the Arts or the Glorification of the Body

AS A MATTER of information for those persons who have derived from the daily press the impression that the only important products of Chicago are pork, pineapples of the explosive variety, and political scandals, it may be stated that music is one of the major activities of the mid-western metropolis. Some weeks ago the suggestion was made that in planning Chicago's centennial exposition for 1933 the place of primacy should be assigned to athletic contests and that the motto of the fair should be "the glorification of the human body." We commented unfavorably on that suggestion at the time. A proposal of a wholly different sort comes from Mr. A. G. Gulbrandsen, a citizen who has in recent years sponsored the revival of the singing of Christmas carols. In a letter to Vice-President Dawes, chairman of the world's fair committee and himself a musician of no mean ability, Mr. Gulbrandsen suggests that the exposition might well be built around music. No language is more completely international than that of music. None reaches the heart more directly or builds good will more surely. The intangible things have a permanence unknown to material structures. Let us symbolize the primacy of the cultural and the permanence of the intangible by building the exposition around a great international musical festival. Such a festival could appropriately be held in Chicago, whose position in the musical world is important, if not absolutely foremost. The civic opera, soon to have a magnificent new home, the Ravinia

Mussolini Draws a Blackball

REFRESHING, if minor, comedy has just been enacted within the National Press club of Washington. This club, which probably includes more journalists than any similar organization in the world, has one class of membership reserved for writers whose contact with the daily press is incidental to other activities. The press agent for a moving picture concern, recently returned from Italy, proposed that Benito Mussolini be admitted to the club's membership on this basis. As a sort of contributing editor to the entire press of Italy, Mussolini was reckoned eligible, and the board of governors of the club gave the application "informal approval." Although this is not election it is generally taken as forecasting such action, and the president of the club, a Washington correspondent of the Baltimore Sun, immediately cabled the Italian dictator, telling him of his good fortune and concluding: "All my fellow members join in felicitations." But there were members of the club who failed to see any cause for felicity in the pending election. These organized an opposition movement. A petition, protesting against the election of a man notoriously opposed to free speech and a free press, was

signed by numbers of members. When the time for a vote arrived, the club's board of governors unanimously passed a resolution withdrawing Mussolini's name from further consideration. Evidently not all the inhabitants of our national capital are as enthusiastic in their admiration for *il duce* as sometimes has appeared.

New Causes for American Unemployment

EVEN the amateur economist can see tendencies in our modern life which prompt the conviction that the joyride of our prosperity is at an end. For the first time since the depression following the war we have a great amount of unemployment. The department of labor, anxious to put the best possible interpretation upon the facts, admits that some 1,800,000 men beyond the number usually unemployed are out of work. Since there is a constant surplusage of labor of at least a million men, the department admits that about three million are without work. It also confesses that its statistics are inadequate and do not include certain types of work. Conservative estimators believe that between four and five million men are without employment at the present time.

We are all acquainted with the business cycle and when we hear of unemployment we take it for granted that another such cycle is being completed by the inexorable logic of economic events. But there is something new in the situation today. While millions of men are out of work the stock of one of America's foremost automobile companies was almost doubled inside of a month and was raised a half billion in value in the period of one week. Other stocks, particularly those of concerns manufacturing luxuries, experienced commensurate advances in market value. Several of the motor companies report larger sales for the first quarter of the year than ever before in their history. These are evidently not the symptoms of the ordinary kind of "hard times."

Is it not possible that we have here what may be the evidence of a new epoch in American industry? May we not finally have arrived at the point where the high productivity of the modern machine is producing wealth for 75 per cent of the population and at the same time robbing 25 per cent of daily work?

It has been evident for some time that our industries were producing more than even a nation in which high living standards prevail could consume, and that not sufficient export could be developed to make up the difference. In every year since the war selling pressure has been increased. The partial payment plan was popularized and for several years was able to increase sales. But time payments are drugs and not medicine in the industrial life of the nation. They exhaust the resources of tomorrow for the sake of increasing buying power today. Steadily as the machine has increased in productivity the percentage of cost which went into sales and distribution as against production has increased. Mr. Sidney Reeve, after careful analysis, finds that in 1850 selling and distribution costs were 20 per cent

of the total price. Today they are 50.4 per cent. One of the worst features of this selling pressure is that it is all exerted in behalf of luxuries. It is difficult to increase the stable needs of the people sufficiently to keep the machines busy. They must therefore be persuaded to buy more and more luxuries. Advertising campaigns, having this end, have been so successful that large numbers of people are actually tempted to sacrifice necessities for luxury. Clothing manufacturers complain that the automobile has ruined their business and costly apartments and office buildings are erected while cottages are becoming extinct. - Stuart Chase estimates that 60 per cent of the required housing is being built while 125 per cent of the requirement in cars is being manufactured.

It is obvious that this evil tendency is partly due to the selling campaign for luxuries but also in part to the unequal distribution of the wealth of industry. If demand for cheap houses and for clothes and shoes and other necessities is to be increased the income of the least prosperous in the economic system needs adjustment. An industrial civilization which tries to save itself by more and more production of luxury not only vulgarizes life but it hastens the day of its own undoing. In spite of all the frantic selling efforts, of all the psychologically scientific attempts to beat down "sales resistance," this large scale unemployment is upon us. A nation which has absorbed millions of immigrants in decades past and found work for them is suddenly confronted with a surplus labor supply even though the stream of immigration is choked off. Here indeed is a new situation. Perhaps we must face a condition such as has been the nightmare of England since the war.

The situation raises many problems. The first is the fate of the men who are out of work. There is probably nothing so indicative of the cruelty and lack of imagination in men as the fact that privileged classes are able to rejoice over the rising values of stocks without ever giving thought to the plight of the unemployed. If there are four million men out of work they lose more wages in one week than is collected in all the community funds of the nation in a whole year. That is a fact which may give even honest philanthropists a clue to the cynical contempt of laborers for philanthropy. Ought not industry lay aside some of the tremendous wealth which the machine is producing for the purpose of establishing unemployment insurance? Is it not peculiar that the wealthiest nation of the world should lag behind all others in giving production to the worker in security of employment? Surely it is nothing less than social insanity to condone the sudden swelling of the fortunes of the owners of industry, as has been the case in the past months, while workers haunt the bread lines and lose their self-respect in begging for charity.

The second important problem is the effect of unemployment upon the prosperity of all the workers. At present those who are out of work are chiefly affected. But should present tendencies continue, not only the standards of living of the unemployed will be affected but those of the whole working class. When industries are engaged in a frantic competition in overdeveloped industrial enterprises and when workers are as unorganized as they are here you may be sure that the next expedient in the competitive

struggle will be wage cuts. Indeed wage cutting has already begun. Without organization among the workers the whole industry in any field is delivered into the hands of the most ruthless unit, the one which is willing to cut the most. And when there are four million men bidding for the jobs of the men who are at work it is not easy to organize any movement to counteract this cutting. We may look forward therefore to a whole era of wage cutting which will begin in those industries which are most highly competitive. Naturally such a policy will further depress the buying market. It is just possible that industrial leaders are sufficiently concerned about this possibility to be restrained to a degree from too much wage reduction. But it is difficult to see how even the most enlightened industrial leaders can escape this policy altogether should unemployment continue. The very productivity of the machine is, in other words, endangering the standard of living which the workers now enjoy and threatening even more inequality of wealth distribution than now exists.

If the assumption is correct that the unemployment which is developing today is of a new type for America the problem will of course not be solved by even the best scheme of unemployment insurance. If we continue to perfect our machine production it is obvious that we must reduce the hours of labor. It is gratifying to note that the Ford industry, which was suspected of adopting the five-day-week only for purposes of reducing production during a period of temporary depression, is actually maintaining the five-day-week in the day of its new prosperity. There are other industries, however, which are following the insane practice of increasing the hours at the very time when they ought to be reduced. Some departments of General Motors are now working their men eleven hours a day, a rather new policy in the automobile industry in which the eight-hour-day had been taken for granted. Since experience proves that the reduction of the day to eight hours increases efficiency to such an extent that production is not seriously decreased it seems evident that much greater reductions must be made. Ultimately our industrial civilization must undoubtedly consider not only the reduction of hours per man but the reduction of workers. The easiest beginning would be the prohibition of child labor. It is a safe prophecy that if we face a new type of permanent unemployment it will be only be a few years until the problem of birth control will become as urgent in America as it is now in Europe.

The difficulty with all these expedients is that industry is not likely to adopt any one of them without pressure from the public and from the workers. And should it adopt them it will hardly do so without trying to make the workers bear the cost of decreased production. It is too much to ask that an industry which has been developing and buying nothing but producing and engineering brains should suddenly turn to the field of social philosophy and busy itself with the task of decreasing production in the interest of society. Before that can be done the workers themselves must secure a share in determining industrial policy such as they have never had in this country and have been too individualistic or too inert to demand. Desperation will probably force them into united efforts

such as they would never have attempted in the more prosperous days. Meanwhile even the most desperate effort on their part will not succeed except after possible serious social convulsion if the public in general is not alive to the issues involved.

One wonders whether the church, which ought to be interested in preserving the good life against all perils, might not well concern itself more sincerely with this very basic problem of our industrial society. It is one of the tragedies of religious life in America that the institutions of religion have their eyes upon the petty rather than the major problems of our modern life. Their idealism preserves a few social and spiritual amenities in those areas of life where the economic struggle is not desperate and problems are not urgent. What are they doing to prepare the mind and conscience of America to deal with one of the great issues of the modern world, the redemption of a machine civilization so that instruments of production will not become a curse to man? These prophecies may be wrong. But there is some very substantial evidence in support of them. If they are justified they confront the church and civilization with moral issues as important as that of the elimination of war.

Making the New Church College

IT IS NEARLY A YEAR since The Christian Century suggested that denominational colleges should engage in administrative and educational experimentation. The response to that suggestion proved unexpectedly general and cordial. Readers engaged in conducting church schools and readers representative of the supporting constituencies of such schools gave immediate approval. There is evidently a general feeling that the denominational college has reached a point where it must either prove its worth as a pioneering institution or resign itself to a future of increasing difficulty and lessening influence. The rise of the university, and especially of the tax-supported university, with its lavish equipment and its low fees, places the denominational college which is still traveling paths marked out a generation or more ago in an increasingly insecure position.

This general recognition of the difficult situation confronting the church college has come simultaneously with a widespread interest in a multitude of forms of educational experiment. The country is being dotted with schools which are frankly experimental in organization as well as in method, at the same time that many of our oldest and supposedly most conservative schools are introducing innovations of a sweeping type. It is not only a Commonwealth or a Brookwood that offers collegiate experiment in the name of a radical social group; institutions as firmly founded on the present order as Harvard and Stanford and Smith and Reed are likewise in the mood for new things. Even the state universities, impregnable as they appear from a financial standpoint, are questioning the worth of their present systems of mass educational production, with

the resultant Meiklejohn experiment at Wisconsin and the discussion of small undergraduate residence colleges on the English plan at many of these huge tax-supported institutions.

The advantages which the church college has in joining this movement toward educational experiment are obvious. For one thing, much of the experimentation which the educational world would now see undertaken can be carried out at a minimum of expense. The remarkably interesting development at Antioch, for example, does not involve extensive equipment or endowment—although the authorities at Antioch would doubtless be willing to accept additions to either—but rather a determination to find a way by which the student shall be more adequately fitted to find his proper place in the work of the world. In the second place, it is the small student body which most readily lends itself to pioneering. At Wisconsin, President Frank and Doctor Meiklejohn have separated such a small group for experimental purposes, but the average denominational school can provide such a group without giving that sense of conspicuousness or of an artificial environment which has brought down upon the Meiklejohn students at Wisconsin the campus appellation of "guinea pigs." And in the third place, the constituency of most church colleges is increasingly ready to support such experimentation. Over the denominational institution which does not render some ministry of more than ordinary significance there is a large and growing question mark. On the low plane of self-preservation, the trustees of such schools do well to foster experiment, in order that their appeals to their constituency may be based on the rendering of an educational service which is not otherwise easily available.

It is encouraging to discover how many colleges, still under church auspices, have learned this and have struck out along new lines of educational method or organization. There is more experimentation, with its evidence of life, within the denominational colleges than many realize. Dr. Robert Lincoln Kelly, whose work as the executive officer of the Association of American Colleges and of the Council of Church Boards of Education has made him one of the country's acknowledged authorities in this field, has gathered an immense amount of information illustrating this readiness to blaze new trails. From this material we present examples which are to be regarded as merely suggestive of much more widespread changes.

Certain church colleges are experimenting with rigid restrictions upon the size of their student bodies, accompanied with a demand for higher standards of scholastic work. To the front in this group is Swarthmore, the Quaker college outside Philadelphia, which turns away far more students than it accepts. Swarthmore is specializing in "honors" courses, designed to encourage the student of unusual ability to forge ahead to the full limit of his capacity. The Oxford influence is plainly present, although there is no slavish imitation of the methods of that ancient university. St. Stephen's, the Episcopal college at Annandale-on-Hudson, which has recently become a part of Columbia university, has also placed a rigid limitation on its student body—it admits 250 men as compared with Swarthmore's five hundred men and women—and announces as its purpose

the fostering of "hard intellectual labor." The policy has resulted in the death of intercollegiate football, but there are indications that the students are finding compensations for that athletic calamity in intellectual adventure. St. Olaf's, the Lutheran college at Northfield, Minnesota, also deserves a place in this group, for although that student body is much larger, the demand for better-than-average scholastic work is equally clear.

There are other church colleges which are taking a leading part in the discovery of more effective methods of teaching. Among them, the developments at Rollins and Whittier deserve especial attention. Rollins college, located in Winter Park, Florida, has Congregational and Presbyterian affiliations. It has abandoned the lecture and recitation system, and has introduced a "two-hour conference plan" which is described by Dr. Hamilton Holt, the president, in this fashion: "During the two-hour period the students spend the time in study, in conference with the professor, in small groups for discussion, in writing up class papers, in preparing outlines, and such other matters incident to the mastery of the subject. The relation of the student is primarily to the professor and not to his fellow students." Rollins has also declared its independence of the degree fetish in building its faculty, and is seeking to gather "rare souls with the genuine gift of teaching."

The Whittier experiment bears obvious resemblances to that which Doctor Meiklejohn is conducting at Wisconsin. This entire Quaker college, located not far from Los Angeles, is now organized to concentrate the thinking of the student on certain main topics during each year of his course. Thus, in the freshman year all students make a study of the home in particular and of human institutions in general. Sophomores focus their attention on psychology; juniors on sociology; seniors on philosophy, with especial attention to religious values and experiences. The idea is that by the time of his graduation each student shall have a consistent, if tentative, philosophy of life. The demands which such a program of instruction would make upon a faculty are obvious.

In this same class also belongs Elon college, conducted by the Christian denomination, where a separate building now houses an experimental school in Bible study and religious education. All graduates are expected to be ready to assume leadership in church schools in their home communities.

Still another group of these church schools is experimenting in the field of institutional organization. Here the financial requirements are greater, and it is natural that the outstanding examples are schools such as Duke university, at Durham, North Carolina, and Occidental college, at Los Angeles. Duke, with more money supporting it than any other college ever received at one time, is working out a tripartite plan of administration, under which three vice-presidents, coordinate in rank, have supervision of the three major divisions of administrative responsibility—educational, student welfare, and financial. Occidental is dividing its present coeducational institution into two schools, one for men and one for women, to be located about twenty miles apart, taught by different faculties, but under one administrative control and known as the Occidental colleges. Both colleges will be kept small in size; in each the separa-

tion of the sexes is expected to assist in the raising of academic standards.

Discussion of educational experiments of this sort must include the new types of schools which, under church auspices, are growing up contiguous to or affiliated with the large state universities. Wesley college at Grand Forks, North Dakota, probably offers the most extensive experience of this sort. Here is a denominational school, next door to a state university, offering courses only in the history and philosophy of religion, biblical literature, rural work and community welfare, and music. For the rest, the student attends the state institution. But six hundred students enrolled last year in this college which avowedly exists to prepare for differing forms of church service. Recent developments at the University of Missouri are even more striking. Here the Bible College of Missouri, maintained since 1890 by the Disciples, has put its property and endowment at the disposal of other denominations, making possible an interdenominational school of religion in which Disciples, Congregationalists, Methodists and Presbyterians participate, and which has available, in addition to its own considerable resources, the much more extensive resources of the state university.

Still another experiment in which the churches are attempting to interlace their educational efforts with those of the state is to be seen at Iowa City. Here is a school of religion which contains in its faculty a Catholic priest, a Jewish rabbi, and a representative of protestantism. The school is housed in a building belonging to the University of Iowa, and has the cordial backing of university regents, administration, and a majority of the faculty. It has been approved by the state board of education. It is so young an experiment—having been under way only a year—that it is too early to speak of its prospects or achievements. But there are already indications that it may perform important service in behalf of a common understanding between the great religious groups represented in its faculty, as well as in providing for the churches an informed laity.

These examples refer, it is true, to only a very small percentage of the church colleges of America. Even if there could be added to these schools the names of others which are likewise to some degree experimenting, the list would not include the vast majority of our church colleges. For the most part these colleges are content to go along in the old ruts, bemoaning with each year the increasing difficulty of their work, appalled at the rising costs of maintaining faculties and equipment at required levels, and desperately seeking new bludgeons with which to club their reluctant constituents into supporting them. But these examples do prove that there are church colleges which are striking out along new paths, and that the work they are doing merits support because of its value to the entire world of education. Such experimentation among church institutions will increase. If the denominational authorities and the supporting congregations are even moderately wise, they will welcome its every appearance. The country needs church colleges of a new sort. The shortcomings of secular education, whether provided under public or private auspices, are already appearing. It can only be by the encouragement of such pioneer efforts as are here recounted that this new and self-authenticating church college can be evolved.

The Scapegoat

A Parable of Safed the Sage

I MET a man whose Business is the Manufacture of Furniture. And I inquired of him, saying, Is Business good?

And he answered, It is rotten.

And I said, What is the matter?

And he replied, The people that should be buying Furniture are buying a More Expensive Car, and paying for it on the Installment Plan.

And I met a Dealer in Pianos, and I inquired, saying, Is Business Good?

And he answered, It is rotten.

And I said, What is the matter?

And he said, The people who should be buying Pianos are buying a More Expensive Car, and paying for it on the Installment Plan.

And thus said other men of other crafts.

And one said, There hath been a Survey, and it sheweth that families will part with almost any Cherished Possession, their Books, their Oil Paintings, and their Musickal Instruments, and that they will wear their Old Clothes and eat Half Rations rather than give up the Car.

And I said, If this be true, it is rather sad. And I suspect that there is some truth in it. Nevertheless, I am always interested and a trifle skeptical when I find such General Agreement on any one Scapegoat. For the Scapegoat in the history of Israel had the Great Value to the community of saving all men the trouble of thinking out their own sins and finding a better way, while the Goat that was not let out unto the wilderness really was as bad a Goat as the other, and there were just as many sins in the Camp or City as there were before the Scapegoat left on his Vacation.

And he said, Hast thou any Remedy for the present Condition in Business?

And I said, That is not exactly my Trade. But I think there might be a deeper Philosophy both of Sin and of Dull Trade than the Unanimous and Contented Appeal to the Scapegoat. But how to discover that is up to thee and not me.

And he said, It is worth thinking about.

And I said, I have a profound distrust of all Cheap and Easy Solutions of any Problem. It is always worth while to listen to the Stereotyped Answer and the suggestion of the Widely Proclaimed Panacea, and do a little sober thinking to find a deeper cause and a surer remedy.

Blind

SO the days come,
So the days pass,
Some quietly,
Leaving silence where might have been song;
Some emptily,
Leaving a void where might have been beauty.
Perhaps there was song,
There may have been beauty:
Was I too blind to know?

E. W. FOLSOM.

The Next Great Step for the Church

By Francis J. McConnell

I ASKED a somewhat crusty individual the other day, "What is the next step for the church?" He replied that the next step for the church is to learn to mind its own business. It may be that this brother's reply was inspired by his opinion of the questioner, but it may be also that the answer is even better than he who uttered it realized. What is distinctive in Christianity? If we can agree upon what is thus distinctive, we have a clue as to how the church can mind its own business.

There is fairly general agreement today that the distinctiveness of Christianity lies in its approach to man and the universe from the ethical point of view. Christendom is not more widely religious, or more intensively pious, than are some of the so-called non-Christian lands. The peculiarity of Christianity is its emphasis on ethical obligation, and on the ideal which it takes as the goal of moral effort—that ideal being human life at its highest and best—even the Christ-life.

This being true, the first duty of Christianity is to make definite place for the moral prophet. There never will be any considerable number of prophets in the church at any one time. Few souls are made for prophecy. All the more reason, then, why we should deliberately make place for the genuine prophet when he appears. In saying this I am thinking not of the comfort of the prophet, but of the welfare of the church. A prophet is fundamentally a moral genius, and genius has a way of reporting itself as present, and of making itself heard. The only question is as to whether the prophets will get their hearing inside or outside of the church. Increasing numbers of them are going outside, working "on their own," or with various non-religious organizations. There is not much moral pioneering, especially in raising urgent social questions, inside the church today.

PROPHETS OUTSIDE THE CHURCH

There is a general progressive elevation of the moral level of church attitude and effort, but new social duties are preached outside the church circle. The moral prophet is not especially concerned as to the treatment he receives from church leaders. He does not require that anyone hold his hand, or put ice on his brow, when his calls for advance stir up the furies. He does, however, become impatient with having to make so many time-wasting adjustments to ecclesiastical complications; and he goes off by himself for the sake of getting his message into immediate utterance. The result is bad all around. The church loses its keenest moral "feelers," so to speak, its exploring nerves of touch, by which the Body of Christ reaches out ahead; and the prophet, too, suffers loss. He is likely to become a scold, to lend himself to indiscriminate advocacy of everything that looks progressive, and may even end in aberration or something worse. The remedy here is for the church, ministry and laity, to stand by the prophet inside the church and give him his chance. He may never hold the "best" pulpits, and he may never have long pastorates,

but he will get his chance, and the church will get its chance, if there is any considerable recognition of his moral importance.

The New England conference of the Methodist Episcopal church long had—and may have still, though I am not closely familiar with its later history—a finer and keener moral quality than most other groups of Methodist ministers. There was once a member of that conference who, for prophetic insight on moral aspects of social questions, was as forceful as any leader I have ever known. On one occasion a prominent church to which he was to be assigned, met the ecclesiastical authorities to protest against the appointment. As soon as this protest became known a half-dozen ministers took it on themselves to go to the protesting committeemen and urge their acceptance of the unwelcome brother. They pointed out that though the alleged radical would say many wild things, he would, in as short a period as three years, bring a new moral tone into the church and community. The appointment was acceded to and the moral toning up followed. That happened not once but many times. The incident is an illustration of what I mean by giving the prophet his chance. There is no desperate danger in all this, though one layman did remark that such men as he of whom I speak are likely to start social conflagrations. Our modern social systems are not in danger from conflagrations. To speak in fire-insurance terms they are, if not fireproof, at least slow-burners. That is to say, if any social conflagrations start those now living under the systems will have time to get out.

PROPHETS FOR TODAY

The Christian Century does so much in waging valiant warfare in behalf of the wider utilization of the gospel that I may be permitted to pass by what may seem to be some important social problems, in making a few apparently minor suggestions concerning prophetic utterance. Whenever a prophet of the predominantly moral type appeared in Israel he usually got around sooner or later to tell what he thought of moral falling-short as shown in easy living, in the use of pagan alliances for professedly good aims, in rites and ceremonies devoid of ethical content.

Though it may seem to some to be trite and commonplace, may I say that I should like to see the prophets take in hand a fresh protest against the church's too smug adjustments to the standards and customs of this present world? I think we have prided ourselves a little too much on having gone so far in wiping out the distinction between the secular and the sacred. A wise adage tells us that wearing our Sunday clothes every day comes at last to wearing our everyday clothes on Sunday. The most characteristic American philosophy is pragmatism, and that philosophy seems to make practical success a test of truth; yet William James, one of the originators of pragmatism, came to protest against America's idea of success as a "bitch goddess," and John Dewey, another originator of pragmatism, seconded the protest.

The coming of Israel to Canaan, we are often reminded, was like a country-man's moving into a town to live there. The land of Canaan flowed with milk and honey. To speak in our modern lingo, there were in this diet more calories than the children of Israel were accustomed to, and naturally they tended to wax fat. We are told that Jeshurun, which I believe is another name for Israel, waxed fat and kicked. We do not usually think of fat people as prone to much kicking, but what Jeshurun probably kicked about was the prophetic hint that he should cut down on the milk and honey that made him fat. In a word, the fuller material luxuriance into which Israel came involved peril for those qualities which suggest lean and strenuous moral fervor, that fervor itself being a noble human achievement. So Elijah came forth to inveigh against a religion which deified the natural human impulses, a deification which was then resulting in the degradation of human character and the disregard for human rights. We have only to read passages here and there from the Old Testament prophets to discern the cruelty and aberration which flowed from Israel's too complete acceptance of the Canaanitish teaching concerning the sanctity of natural functions. Sexual irregularities of the most abominable order, and even the sacrificial slaughter of the first-born, time and again got foothold in Israel through the preaching of the religion of the baals, the gods of fertile fields and flocks.

A MORAL GOD

Whenever a moral prophet appears in Israel he speaks always as one testing the life of the time by a human ideal which has back of it the sanction of a moral God. In Amos's figure we see a plummet line which symbolizes that straightness which men are to keep before them as they approach the duties of just dealing one with another. I remember once hearing a distinguished sculptor discussing the decay of a fellow craftsman whose artistic excellence had fallen off after years of dishonesty and perfidy in daily conduct. The critic summed it all up in a sentence or two. "After a decade of dishonesty our friend lost his power to use the straight line. His work became tawdry, full of over-elaborate curves, suggestive of jim-cracks and gew-gaws. The simplicity of the straight line was no longer his." Every time we listen to a Hebrew prophet we feel that he is calling for the straight line, and straight lines are only possible in thought and feeling and conduct to the morally disciplined.

Just at present we are hearing a deal about letting ourselves go in self-expression for the purpose of self-realization. This advice seems to move in the direction of something very fine for humanity. We have about reached the point, however, where Christianity should call attention to a few elementary human considerations. It ought to be fairly obvious that self-expression is a bit futile until there is a self to express; and to attain a self to express requires at least a minimum of tough discipline. Much of this vapid self-expression is not in itself morally wrong, but it is a nuisance to those of us who have to put up with the expression. I don't feel any impulse to check any of the self-expression of today except when the self-expressionists insist that I must stop my work to look at them, or

when they keep bawling out their self-expressions where I have to hear them. Freedom to speak on the part of a speaker has to be balanced in any democratic community by the freedom of the listener not to listen; and the exercise of the freedom not to listen is hotly resented by the free speakers.

SELF-REALIZATION

My personal inconvenience to one side, however, we may well doubt whether the time is not ripe for the church to utter a prophetic word to the effect that self-realization of the kind we hear so much about is not realizing *much*. To glance at the realm of intellect alone, for illustration, we all have to admit that the conceptions which give us our stupendous control over nature are mathematical. The table of logarithms is one of the most effective time-saving devices ever contrived. The control of physical forces has been made possible in chief part by mathematical inventions like the calculus. If we were summoned to name the half-dozen most important intellectual achievements of the human race in its mastery of the natural world we should have to confine our list almost wholly to fundamentally mathematical conquests. Now I do not know how the mathematical thinker works, but his published formulas do not seem to me to hint that in his formula-making he riotously lets himself go. In other words, the highest human achievements, as achievements, are possible only as we continue to rein in the lower impulses in the name of the higher, and press the higher powers up and on without mercy. A keen ethical student once remarked that in the high days of the Greeks the epicureans who sought to make the most for themselves out of their philosophy found living not much more boisterous than that under the precepts of the stoics.

A second prophetic word today might well deal with the need of the church's remembering that even in the war against evil the weapons should be spiritual and not carnal, and that the prophets of Israel were never more furiously outspoken than when they came upon offensive and defensive alliances between Israel and the heathen powers. There is no discharge in the war of a church against the forces of evil. Still, we need the prophet's voice to remind us that when we start out to fight the world the danger is that we shall use the world's weapons, and that using those weapons we become worldly at the expense of the highest and best in our souls. One curse of any form of warfare is that it has a downhill tendency in the use of weapons. In a life-and-death fistic battle for his own self-preservation, a high-minded gentleman might find himself reduced to biting and gouging because his blackguard opponent bites and gouges. The meaner fighter too often chooses the weapon.

THE DEVIL'S WEAPONS

I knew the late William Jennings Bryan to make once a happy retort to a heckler on this very point. Mr. Bryan was pleading for higher and nobler political methods in American public life. An impatient realist in the audience finally found it impossible to restrain himself, and called out asking if we ought not to fight the devil with fire. With the utmost good humor Mr. Bryan walked to the edge of

the platform and replied: "My friend, I don't believe I'd try to fight the devil with fire if I were you. In the first place, the devil knows more about fire than you do, and in the next place it costs him less for fuel." Mr. Bryan might have added that the only way a man can become as effective as the devil in fighting with fire is to attain to a devilish skill in such methods, and by that time the humanity of the fire-user is considerably singed. Sidney and Beatrice Webb have said that measurement and publicity are the best weapons for social redemption—precise judgments according to a standard and the publication of the results. The Webbs were thinking of statistical measurements, but the church has exalted standards which it can use with increasing precision, and it has organs of publicity. Anything beyond this—lobbying, propaganda, political maneuvers—may well be subjected to prophetic scrutiny, especially when we are tempted to enter into cooperation with some evil forces against other evil forces.

To mention a single instance, it is in my judgment imperatively necessary for the church to fight now as never before against the liquor traffic, but I am becoming increasingly uncomfortable about some of the alliances the church is at least half-way forming in this warfare, such as those with political parties and reactionary commercial and industrial organizations. My reference to Mr. Bryan's retort reminds me of an old-time Methodist bishop who once professed considerable skill in getting the devil to pull his cart. The onlookers were aware, though the good bishop was not, that the cart traveled at the devil's own pace, over the devil's own road, to the devil's own destination, and that at the last the devil came around to the bishop with heavy traffic charges. At the very least, such policy of co-working begets in the church too kindly a sentiment toward allies of doubtful moral standards. I know a farmer who shot a watchdog that had become "too friendly."

THE PROPHET AND WORSHIP

Finally I hazard a word about the need of a prophetic attitude toward the larger and larger emphasis among ecclesiastics on worship, and the mystic vision and the sacraments. It is well that we hear today so much about the necessity of worship. Our theological students are rightly being told that worship must be made central in our modern church services. Even in much of our church building we are putting the pulpit off to one side, that the altar may come to its due prominence. How are we to conceive of all this in fundamentally human terms? How much of the genuinely ethical is there in it? A distinguished religious teacher who is advocating more worship has recently told us that there need not be anything especially ethical in worship at all. A professor whom I know says that while he has given up all belief in God he still holds fast to worship. We may legitimately surmise that if we drop the distinctive out of our Christian service we are well on toward paganism. Paganism is worshipful enough. To be sure, it is unreasonable to ask a worshiper to define with too close strictness the object, or the method, or the spirit of his worship, but if worship is to be the Christian all-essential, we have a right to press for an answer as to how we are to conceive of it in moral terms.

I once knew a worshiper to leave a cathedral with his face alight with an ecstatic glow. The ecstasy proved to be esthetic delight over the beauty of the tints in a stained glass window. I knew another worshiper almost to be carried out of himself by the glorious peals of a magnificent organ. Certainly I should be churlish if I entered objection to any of this. The world is richer because of such sensitive natures, but this kind of worship is compatible with utter indifference to the Christian ethical fundamentals, though my saying so will seem like esthetic blasphemy to many a beauty-loving soul. Still, the development and exercise of the worshiper in the appreciation of beauty is, as far as it goes, clear gain as compared with the vacuous mooning-about which some frequenters of churches today seem to conceive of as worship.

REVERENCE TOWARD WHAT?

We must admittedly develop the reverential spirit, but reverential toward what? We must have a feeling of awe, but of awe toward what? If worship is the contemplation of any high spiritual attributes which call forth a feeling of reverence, give it central emphasis, but the one Christian question is as to whether the worshiper is any better or finer, as a human being, through his worship. Understand, I grant that the improvement of the worshiper is not to be judged by utilitarian measures. Does the worship make the worshiper in any direction, or degree, a stronger, or finer human being? The test of Christianity is the Christian. By all means let the church stand true to its age-long insistence upon withdrawal from the world for worship, but always with loyalty to the other age-old demand that he who thus withdraws from the world must come back again to the world with his soul laden with riches as from the spiritual country.

It seems most ungracious to raise any question today concerning mysticism, but we must not forget that there are all varieties of mysticism, some of the varieties at bottom heathen. But heathen mysticism admittedly does not tend notably to the enlargement of human life. For such enlargement everything depends upon the object of contemplation, and especially upon the higher spiritual and moral qualities of that object. I yield to none in my regard for the Christlike spirit which Mr. Gandhi shows in his life, a spirit which puts so many of us professed Christians to shame. Nevertheless, I do not like to have the admirers of Gandhi get too excited when I say that I do not care to follow him into mystic contemplation till I know a little more clearly what I am to contemplate. I have read from Mr. Gandhi's own pen that he yields to none in his reverence for the sacred cow. At once I am told that this is nothing but the Indian statement of the doctrine of divine immanence, though it seems to me only a statement of the divine immanence in cows. I next hear that "cow" is merely a symbolic expression, which seems to make it mean something quite other than cow. What does it mean? Now it is hardly true to Christianity to teach a form of mysticism which does not take the highest and best in our spiritual reach to the central qualities of the universe. Christian inspiration means that the inspired soul is exalted to its noblest powers through the contemplation of the Christ-

character as the essential for the understanding of the moral universe. The cultivation of the mystic states which do not leave the mystic more of a man in his moral interests after his experience than before seems to me of doubtful value.

MIRACLE AND THE SACRAMENT

And now, with most humble apologies to everybody concerned, may I say that I think we need a little of prophetic insight today to help us keep our balance when we hear the increasing stress laid on the central importance of sacraments, especially the sacrament of the Lord's supper, for religious experience. At the Lausanne conference last summer I heard a European churchman say in a committee meeting that the elements consecrated for use in the Lord's supper are so veritably filled with miraculous divine power that if a man should partake of them accidentally or unwillingly he would nevertheless be miraculously benefited. If the benefit is spiritual this would imply that a man could be made good when he preferred to be bad. Now I happen to know that the particular churchman who said this is himself a most worthy character, but by what process of reasoning can I connect the worth of his character with that idea of the sacrament? My own guess is that this ecclesi-

astic belongs to an organization that has many instrumentalities which keep alive moral insight and human righteousness apart from the sacrament, interpreted in these miraculous terms. I am not sure, however, that it would do for many of us to conceive of a sacrament in such fashion; for in the interpretation as I heard it from the lips of this churchman the divorce between the moral and the miraculous seemed complete.

As far as I can see, the protestant denominations make rather a poor fist of it when they import the notion of miracle into the sacrament. We would better leave all that to the Roman Catholics. The Roman church is an enormously human institution, and as such gets a huge sum of human result accomplished by humanly qualifying and correcting her own notion of the miraculous. Altogether apart from the miraculous, Rome does keep the glorified Redeemer at the focus of the mystic vision. "Knees on the floor; eyes on the altar; heart in heaven." That thrills me every time I think of it. And I do not intend any slur when I say that if at any time in the Roman service the atmosphere seems to be too supernatural, all we have to do to get back to the natural is to look for a little at the priests. They usually appear human enough.

Can We Trust the American Legion?

By Albion R. King

THAT the legion inspires doubt is evidenced by two facts: first, the large number of worthy ex-service men who hold aloof on principle from the typical legion program; and, second, the growing concern of many loyal legionnaires about the undeniable facts which cause writers in the public press to put the legion in the same category with the ku klux klan, of fragrant memory, whose ghost still walks abroad. The diagnosis offered herewith is not inspired by any lack of personal devotion to the legion or desire to see it fail. Having been active in local affairs of the legion since 1919 and for four years an official, I wear the highest decoration within the gift of a post, that of past-commander. Neither is this judgment based on a failure properly to estimate the valuable contribution which the American legion has and can make to the national good conscience. It has been and no doubt will continue to be the most important connecting link between the thousands of unfortunate war sufferers and the general public whose war time passions brought them to that condition but whose peace time sympathies are rather intermittent. Let all their virtues and values be fully appreciated; nevertheless, the men who have fought through a great war have, in the very nature of the case, certain inevitable handicaps which ought to be more fully recognized by members of the group and more widely understood by the public.

A PLEA FOR INDULGENCE

My diagnosis is frankly that of a psychiatrist, an amateur, not a professional. That at once lays it open to the charge of being academic. I must claim for it, however, something

more than an "arm-chair" procedure. I have had ample opportunity to study the clientele both objectively and introspectively. I may as well confess that my diagnosis is a rationalizing compensation for the thing which the war did to my mind. It is, by virtue of that fact, no cause for public procedure against the American legion. It should not be used as an argument against the voting of public bonds to build memorial halls for legion posts. It is rather a plea for public indulgence, a plea for a consideration of the limitations of circumstance when the shortcomings of the legion are manifest in questions of public policy.

WAR-STRAIN

My thesis is based on the well known psychological principle that great emotional strain endangers mental equilibrium. It is, stated briefly, that those of us who suffered the most intense emotional excitements of the war are permanently marked by emotional psychoses, particularly in relation to those objects which called the emotions into existence. It is comparatively rare, and certainly not to be expected of a majority, that we are able to achieve that calm detachment of rational thought which ought to guide the counsels of men today, especially in international affairs.

The psychological principle may be illustrated many times in everyday life. If a young man desires sound advice on the problems involved in making a home he does not go to the middle-aged man or woman whose home building sentiments have been debauched by some domestic tragedy. Very rarely is the rational judgment of such a person able to

withstand the emotional shock. He seeks rather the man and woman who have had many years of happy home life in which normal emotions have settled into ideal sentiments.

What war emotions can do to a mind is revealed most strikingly among those who bore the heaviest burden of its ravages. During a recent summer at a university center in France several American students made their home with the widow of a professor who had gone through the war period with great suffering, having a large family of small children to support. The woman with her delightful conversation was the chief language instructor, and her table was better than a classroom; but there was a strange reticence about those bitter days of struggle in the recent past. Finally the curiosity of the Americans forced the conversation back to that period, which they were able to reason about with a certain detachment. The response of the hostess was with bitter words followed by tears, and thereafter the subject was carefully avoided. A woman of brilliant mind seemed utterly incapable of rational thought about the war because of the emotional strain which came with the memories.

WAR EMOTIONS

Two American students went to Heidelberg for a day in that city of magnificent ruins and classic traditions. The guide employed was an old man who had lost his only son on the foreign soil across the Rhine. And from nine in the morning until four in the afternoon there was poured into American ears such a tale of woe concerning the sufferings of that fair city and all the Rhineland from the terrible enemy to the west and south, as to make one wonder if the song of the angels had been heard in that valley. There were crumbling towers and tottering ivy covered walls and broken grave stones sufficient to recall a thousand years of warfare. The tale is quite as impressive as the one which was served to us during the war for propaganda purposes. Vengeance was sworn with bitter oaths. But who in this day would yield up the counsels of nations to that kind of emotionally ravaged mind?

These are extreme cases. Emotional complexes are manifest in many forms and degrees. But always they are characterized by the substitution of passion and prejudice for clear thought. The emotional quality of the average argument for preparedness in an American legion convention, or, better, the emotional attitudes of legion officials toward persons who disagree with their opinions, is a case in point. A protest to national headquarters against legion interference with the speaking engagements of Sherwood Eddy and Harry F. Ward brings the charge that these men advocate murder when they oppose preparedness, and a letter which implies that anyone who criticizes the Coolidge foreign policy or the methods of big business in industry or legion activities is fomenting anarchy. Such argument is a clear symptom of emotional cerebro-paralysis, a disease well known to doctors of mental hygiene.

SPECIAL CONSIDERATION FOR THE LEGION

This thesis is, of course, in direct opposition to the claim for special consideration which the legion man quite commonly makes. He was ready to make the supreme sacrifice when the country called. Is he not therefore entitled to un-

usual attention from the public when he speaks? It is but a step in the same logic to assert his special qualifications as a civic leader or statesman. But the very major premise of this reasoning is destroyed by the psychological principles involved. If he is qualified, as may well be the case, it is in spite of, rather than because of, the serious handicap acquired in the war psychoses.

FEAR AND HATE

Consider, for example, what actually happened to our minds during the war. Continually and alternately we were the prey of the two most violent and deadly emotions, fear and hate. Fear was chanted with consummate effect by the war-makers and recruiters, and the tune was very easily changed to a song of hate by those who prepared us for the dirty business in hand. Some milder sentiments played a part, such as love and patriotism. But every boy who went to Paris island in the marines, for instance, in 1918, was speedily advised by the major who made the "address of welcome" each day to check all sentiments at home with sweetheart and the recruiting sergeant.

There is little actual difference between these two violent emotions, fear and hate. They are both survivals of a primitive state when man lived not by rational considerations of right and wrong, but by fight or flight. Each is marked by the same terrific organic disturbance and the same mental turmoil. In battle the distinction is in the direction in which one runs. It is the stronger of the emotions, rather than conscious intention, which makes one a hero or a coward. Two years of it is sufficient to break the strongest mind, and many hundreds of our number still suffer unmeasured agonies as day after day they continue to live over those violent frenzies. A few months is enough to leave a permanent mark. Few of us will ever recover so that we can think of related subjects, such as the draft, a big navy, Great Britain, Japan, war debts, or economic imperialism, without a paralyzing passion.

SENTIMENTS AND EMOTIONS

The psychologist, William McDougall, makes a sharp distinction between sentiments and emotions, and for illustration draws a very suggestive comparison between patriotic emotions and the sentiment of patriotism. Emotions are the passing flurries of violent feeling. Under the name of patriotism they appear in the flag-waving, shout and shatter enthusiasm which raises such a battle-cry as "My country, right or wrong," the American version of Machiavelli's political philosophy that the end justifies the means, and the Bismarckian doctrine that might makes right. The sentiment of patriotism, however, is a more permanent and steady feeling attitude which grows out of habitual ideals of service. It is thoroughly compatible with a critical temper concerning national polity and belief in the fallibility of the party in power.

It will soon be ten years since the curtain fell on our tragic drama. Many of us will continue to live to the end of our lives with the passions of the grand finale fixated in our minds. But surely it is time that cerebro rather than autonomic processes should dominate the thinking of the world. Do not, however, expect too much from us who were the chief victims of the world's madness.

John Bunyan Broadcasts

By Bruce S. Wright

JOHAN BUNYAN is broadcasting. From station TOHB—tercentenary of his birth. Three hundred years ago he saw the light of day in the little town of Elstow, just at the edge of Bedford, England. The exact month and day of his birth we do not know. Nor do we need to know. The year of his coming is sufficient. Or even the century. There are a few men whom we are willing to identify by the century in which they lived and worked; John Bunyan is one of them. Bunyan of the seventeenth century! That is enough. No, hardly enough. For he belongs to our century too, and to every century. One of the tests of true greatness is the test of a man's adaptability to a generation far removed from the one in which he wrought. By this test John Bunyan stands. His message is for us. His garments fit our stylish ideas and advanced notions. We need never apologize for taking him into our twentieth century pulpits. He is not at all out of place among us. His language is the language we can easily understand. He is thoroughly up-to-date. It requires no great stretch of my imagination to see him stepping confidently up to the microphone, and with quiet voice and magnificently simple language broadcasting to millions of listeners the message we pilgrims today so much need.

A BEGGAR AND HIS BOOK

One bitter cold day in February, 1925, the knocker on my study door sounded. Opening the door I saw before me a stockily-built Englishman whom I had seen before, and whom I recognized as one to whom I had given financial assistance on two or three former occasions. He was on the same errand as before, but this time he approached it from a little different angle. One might say that he was a bit more businesslike. He came offering something for sale. Having seated himself he drew from under his coat an old book. It was a copy of Bunyan's "Pilgrim's Progress." I do not recall the details of the story connected with the book; I think he had brought the book over with him from England many years ago when he came to America, had kept it all these years, and now, from very need, he offered the book for sale. "What do you ask for the book?" I inquired. "I think I should receive one dollar and seventy-five cents," he replied. To help him, rather than obtain possession of the book—I already possessed copies of the immortal book—I paid the price and gave it its place among the troops on my shelves.

One day, having need to refer to the "Pilgrim's Progress," I summoned this book from its place. Turning its pages I was struck, as I had not been before, with the splendid, large print; such noble printing I had not seen in many a long day. Then I noted the illustrations, fifty of them, done by the famous illustrator, J. D. Watson. The more I looked the more I marveled. "This copy is a prize," I said to myself; "I will give it a better uniform, this one is dingy and ragged." Whereupon I sent it to the Roycroft shop in East Aurora with instructions to give the book an appropriate binding.

In due time it was returned in a glorious red uniform, with gold letters, richly embellished by hand. The bill came also, \$25. But I do not regret. I am glad I took the book from the beggar, at his own price. I am not sorry I spent more than a preacher has any right to spend merely to put a new suit on an old book. It is a daily delight to my eyes and hands. To handle such a book is a joy unspeakable. For now, when I pick it up from my table, it seems that I am turning the dials on my receiving set, and I get TOHB. John Bunyan comes over clear and strong.

A BUNYAN COLLECTION

This glorious red binding for the beggar's old book stirred up something inside me and I began collecting other Bunyan books. His "Pilgrim's Progress" has been translated into one hundred and twenty-five different languages. I do not have them all, but I do have some of them. Here they are on the table by my side as I pound the keys of my typewriter. Italian, Danish, Ruthenian, Bulgarian, German, and so on. I cannot read them, but I know that others can read; the language that is foreign to me is native to them. Here again Bunyan is broadcasting. He is standing before the microphone of many nations and speaking to them of the things that make for life that is life indeed. Languages differ but life does not. We are all heirs of common experiences. Laughter and tears, joy and sorrow, victory and defeat, struggle and hardship, parenthood and childhood, father heart and mother love belong to all. Bunyan broadcasting senses this as few other writers of spiritual import do. Christian, Legality, Worldly Wiseman, Good Will, Mistrust, Timorous, Pliable, Faithful, Money Love, By Ends, Giant Despair, Hope, Mercy, Ready-to-Halt, Feeble Mind, Honest, Little Faith—these are a few of the names he uses. Their appropriateness is infinite and universal; not even confined to one hundred and twenty-five languages. What modern broadcasting has so wide an appeal? He speaks our speech. He walks our path. He identifies our inmost thoughts. He senses our struggles. He is sensitive to our aspirations. He is conscious of our difficulties. He sees the vision that we see. One turn of the dial, and there he is; his voice is clear and his doctrine is sound. Bunyan is broadcasting!

A BUNYAN MEMORY

A year ago—no, it was nearly two years ago, time goes so fast—I visited the Bunyan broadcasting station in Bedford, England. Here is one remarkable thing about John Bunyan—he spent practically his entire life and did his far-reaching work in the section of his birth, within a radius of a few miles. Elstow was his birthplace; Bedford the scene of his long imprisonment and his life work. Elstow, in our language, is a suburb of Bedford. My preaching engagements for the summer of 1926 called for a Sunday at the "Bunyan meeting," Bedford. Bunyan meeting! That sounded strange to me. I had heard of other institutional names—cathedral, abbey, chapel, church, tabernacle, hall,

mission, temple—but never had I seen the name meeting before. But so it is, the official, incorporated name of the Bedford church of which John Bunyan was pastor for sixteen years. And a right live meeting it is to this day; the largest and most evidently-alive religious organization in a city of forty thousand population.

I went to the meeting early that Sunday to have a look around. I found myself facing two heavy bronze doors, rare works of art, depicting scenes from the "Pilgrim's Progress." The doors, costing \$5,000 in 1876, were the gift of the duke of Bedford to the Bunyan meeting. Dean Stanley spoke of the doors as "the splendid gift of gates that seemed to rival those of the baptistry of Florence." Within the doors I was halted by a vastly different sight. I saw directly ahead of me, embedded in the center of the vestibule wall, a rough, dark door, with a small window in the center, crossed by heavy iron bars. There were huge iron hinges and great spikes which held and reenforced the door. Above the door was a brass plate with these words:

This door was originally a part of the old county gaol in which John Bunyan was confined for twelve years (1660-1672). On the taking down of that prison in 1901 it came into the possession of William Berrill, and in 1885 was presented to the trustees of Bunyan meeting.

In the Bunyan museum I saw many objects associated with the life of the Great Dreamer. There was the old door from the bell tower of the Elstow church; the door against which he leaned in desperate consciousness of his guilt, afraid to ring the bell to call the people to service, praying for release from his burden of sin. But what struck me, as preacher in charge of a going church, was the record of John Bunyan's sixteen years' pastorate in Bedford. There it was, in his own handwriting, the name of every member he received, properly entered on the book; the record of every baptism; every date put down; all as accurately and neatly done as though performed in the most up-to-date church office with its filing systems and stenographers. Bunyan may have been a dreamer; he was also a thorough and very practical and businesslike man. Bunyan is broadcasting, methods as well as dreams.

What pleased me most of all about the Bunyan meeting was the large congregation; morning and evening the great meeting was filled with earnest, eager Christian folk. They are fulfilling his dreams. They are carrying on the work he began. Tune in on station TOHB. You will like what you hear. It will do you good. It is marrow for your bones and fatness for your soul. John Bunyan is broadcasting.

BOOKS

Romanism and Americanism

Catholicism and the American Mind. By Winfred Ernest Garrison. Willett, Clark & Colby, \$2.50.

CHESTERTON once said of Shaw, "I am the only man who understands him and I do not agree with him." The ex-Catholic who has actually fought his way out of the Catholic faith feels in much the same position when dealing with non-Catholic opinion of things Catholic—that he is the only one who actually understands Catholicism and at the same time disagrees with it. But there is hope that from now on there may be an increasing body of intelligent Americans who can disagree with Catholicism, not out of protestant prejudice, nor because of what its enemies say of it, nor because of misunderstanding, but because they do know what Catholicism is and therefore disagree with it. The foundation for such hope lies in the fact that here is one American writer, born a protestant, remaining a protestant, who has never spent a day of his life as a member of the Catholic church, and yet who can write as though for all the world he had been educated at Georgetown or Holy Cross so far as intelligent understanding goes.

What do Catholics believe? is one of the questions Dr. Garrison has set about to answer. No single book could hope to answer the question in toto, to say nothing of a short chapter, therefore the treatment must be selective, bringing forth those essentials which distinguish Catholicism from every other form of organized Christianity. The author's chapter, "Catholicism in Outline," suits the purpose to perfection. Consider this summary: "Catholicism is a religion of centralized authority. Authority to teach and govern resides in the church. But exactly where is the church? Certainly not in the laity, and not in the lower clergy. Leo XIII denounces 'that most pernicious doctrine which would make of the laity the factor of progress in the church' and the modernistic heresy that 'a

share in the ecclesiastical government should be given to the lower ranks of the clergy.' Not in any single bishop. Not in all the bishops together. Not in a general council. 'There is but one infallibility, Christ's; and Christ, organically united with the church, communicates to her his infallibility, and with that infallibility the pope is equipped'." This is the nub of the matter. Apostolic succession, seven sacraments, gorgeous ritual, clerical obedience, these are held in common by the oriental schismatics and to some degree by the Anglo-catholics. But whatever Catholicism in the Roman definition may have meant in the past it means exactly one thing today—papal infallibility.

Furthermore the inescapable logic of papal infallibility is grasped and presented by Dr. Garrison as convincingly as though he were himself a member of the Paulist community pleading for converts. He makes no mention of protestant fundamentalism, but the reviewer cannot resist making the remark that once the fundamentalist premises are granted there is no stopping point till one has reached Roman infallibility. Those premises are, I take it, that God had made a hard and fast revelation of unchanging and unchangeable truth to guide men in the way of their destinies. Fundamentalism claims to find this infallibility in the Bible; Catholicism in the ecclesiastical documents—the teaching church.

Again Dr. Garrison writes with sympathy and understanding in bringing out the point that Rome, if infallible, must be intolerant. If she has the commission from Christ to lead all men into the truth, she can no more tolerate error than a school teacher can permit her pupils to make mistakes in their addition and subtraction. But such intolerance is pretty much a matter of logic in the modern world. Granted a state where Catholics were in the overwhelming majority this intolerance would become a fact, the church would undoubtedly secure legislation, if it could, granting it special privileges and immunities. Furthermore it might, as in the case of Spain today,

limit the activities of non-Catholics to the holding of their religious services in licensed chapels, licenses to be revoked the moment the adherents of the chapels attempted to spread their teaching among the Catholic or supposed-to-be-Catholic members of the population. Catholics desire state support for their parochial schools in the United States. It is hard to say theoretically that their desire is an unjust one, but if it is ever to be realized it will be only after Catholics have multiplied in America far beyond their present proportion of about one in every six of the population.

Rome receives, even in this day and age, some converts. Those who ask what leads men to Rome are referred to the analysis in this book. Particularly penetrating is the discussion of the conversion of Chesterton, whose flair for rebellion carried him to the point where he rebelled "against rebellion itself." In addition might be mentioned the fact that a large proportion of converts are due to the attempts of the clergy to convert non-Catholics about to marry Catholics, and a certain small minority who have been educated into Catholic customs already by the left wing of Anglo-catholic Episcopalianism and have gone on from the chaos of their position to the authoritative peace of Roman obedience. Dr. Garrison is to be thanked for having again exploded the legend of Catholic toleration in Maryland and that of Thomas Jefferson having borrowed the principles for the Virginia Bill of Rights and the Declaration of Independence from the writings of Bellarmine. The zeal of Catholics—and it is a fault that few sects are entirely free from—to prove that all that is good and true in modern civilization is an outgrowth of Catholic principles sometimes leads them into excesses bordering on dishonesty.

One comes from this book especially grasping the eternal conflict that must wage between the Catholic theory of church and state and the theory that holds good in every modern nation. Nor is there any resolution of the conflict. Either the state must maintain its supremacy over the church or the church will make its claims to the arbitership of all disputes between them into a reality. There can be no umpire—for the moment Rome grants the right of judgment in such matters to a third party it abrogates its own claim to be endowed by Almighty God with the supremacy over all human beings whether mere individuals or individuals organized into states. The theory that will prevail at any given time will be that of the organization which has the power. In our day the power is in the hands of the state. If it ever gets back into the hands of the church it will be because Catholics have so multiplied as to have the majority and have become so submissive to clericalism that they are willing to vote away their hard won modern rights. Personally I can think of nothing more unlikely.

For the non-Catholic reader, this is the best short book on Catholicism I know of. In view of the issues to be decided in November it is heartily to be recommended. I can think of nothing that will enable Catholics and non-Catholics alike to meet the issues more intelligently and dispassionately. It is to be hoped that further editions of a book so useful for purposes of reference will be supplied with a bibliography and an index.

JOHN CLARENCE PETRIE.

Books in Brief

Again I have the pleasure of acclaiming a "best" book on the southwest. The other was Mary Austin's "The Land of Journey's Ending." This one is Will H. Robinson's *UNDER TURQUOISE SKIES* (Macmillan, \$5.00). The two books are so different that there is no conflict between the two superlatives.

That, for literary beauty and for sympathetic interpretation of present aspects of life which carry over some old-world qualities. This, for a faithful presentation of scenery, natural resources, history, pre-history, cave-dwellers, Indians, cowboys, and other fauna and flora. Robinson both knows and loves the southwest, but he knows it too critically to love it indiscriminately. I think he knows Arizona better than New Mexico; a judgment based not upon the discovery of errors but upon proportion and omissions. There is a gratifying absence of the picturesque misinformation and the dithyrambic inaccuracies that characterize the writings of some fairly well known authors who have produced books on our wonderland. The reader and the traveler may well take this volume as the foundation of his collection of books on the southwest. I concur with Dave Bowling's advice, quoted in the closing paragraph: "Everybody in America ought to spend at least one vacation out in this country before they get too old."

Perhaps it is still too soon for the definitive biography—if there is such a thing—of William Jennings Bryan, but J. C. Long's *BRYAN, THE GREAT COMMONER* (Appleton, \$3.50) is a vast improvement over the life that was written to order by two journalists and published three weeks after his death. Mr. Long has done some serious study of the contemporary sources, chiefly newspaper files, and presents the facts about Mr. Bryan's life and work, a record of his motives and mental attitudes which shows signs of being based upon evidence, and a modest attempt to interpret his relation to the scenes through which he moved. It is no paean of indiscriminate praise. "He was a fighter. In the middle years he was also a reformer and at the end of his life he was a mystic." Rather, I should say, he was always a fighter and a reformer, and never a mystic. A man can be religious without being a mystic. He had conscience, courage, energy, and publicity sense. He knew how to put on a good show. He had a genuine interest in the welfare of the common man—not the less genuine because he amassed a million dollars in pleading his cause—a simple and sincere mind incapable of seeing anything at all that he did not think he could see all around, and a sublime and almost pathetic faith in the efficacy of law as the remedy for all ills. It is this last quality which makes it impossible to call him a mystic. Mystics have more faith in the invisible forces and less in legislation. The book ends, properly, with the Dayton trial and with the question, "Is Bryanism dead?" but the question is not answered, nor is its main term defined. Well, is it? And what is it?

There seems to be a contradiction of terms in the phrase, "a Quaker soldier," but there have been such. A *QUAKER FROM CROMWELL'S ARMY*, by James Naylor (Macmillan), is an excellent piece of serious historical research. Besides telling the life story of its leading character, it throws interesting light on the 46 sects which existed in England under the Commonwealth, "unanimous in their love of God and in their hatred of the other 45."

A *HISTORY OF THE SOCIETY OF FRIENDS (QUAKERS) IN CANADA*, by Arthur Garratt Dorland (Macmillan, \$6.00), tells of the planting and growth of the denomination, whose first representatives entered Canada in the middle of the 17th century but which did not become a significant factor until revolutionary days.

Students of the Latin-American problem, especially on its religious side, may profitably make the acquaintance of Julio Navarro Monzó, of Buenos Aires, formerly chief editorial writer for one of the leading daily papers of the Argentine capital, a fine representative of South American culture, and an ardent evangelical Christian, now connected with the

Y. M. C. A. as a special lecturer. For those who read Spanish, the best way of acquaintance is the reading of his books. There have recently come to me twelve small volumes, of from 100 to 150 pages each, published by the South American Federation of Y. M. C. A.'s, which together constitute a scholarly contribution to the history of religions, from the myths and cults of Greece, the mystery religions, and the origin and development of Hebrew propheticism, to the problems of religion in the modern world and especially in relation to the cultural, social and economic situation in the Latin-American countries. The standpoint is that of one who, while working with a protestant organization, believes that the religious future of the Latin race does not depend upon their acceptance of protestantism, considered as the movement inaugurated by Luther and his contemporaries, but upon "the new reformation, the reformation of the twentieth century," which will be "a syn-

thesis of Latin and Anglo-Saxon forces, of Germanic and Slavic, of the eastern and western peoples, to solve the spiritual and moral problems of the modern world—the problems raised by science in its conflict with the traditional theologies, by industrialism and the awakening of the working masses, by the drawing together of the nations, the intimacy of their economic relations and the necessity of establishing peaceful relations among them." Monzó sounds a bold prophetic note, and it is significant because it comes from one who has studied the evolution of religion and who knows intimately the current conditions which constitute the present problem. He has also prepared a beautiful manual of meditation and prayer, entitled *HORAS Y SIGLOS*, consisting of extracts from the devotional literature of all ages. All of these books can be obtained, I think, from the New York headquarters of the Y. M. C. A.

W. E. G.

CORRESPONDENCE

The Celebration of the Lord's Supper

EDITOR THE CHRISTIAN CENTURY:

SIR: I knew that Dr. Opie was a difficult person to reason with, for I had read former letters of his. But he need not so angrily accuse me of "false reasoning, bad manners, and gratuitous insinuation," for he knows well enough that I am not misrepresenting him in any way, but am trying to find out why he thinks as he does when apparently his church thinks otherwise. But I will pass over his strange denials which are followed at once by assertions of the things he has denied—some of his sentences are incomprehensible—and try once again to state the matter as I see it.

It is something like this. The Episcopal church is of opinion that a man must be commissioned by a bishop to celebrate the Lord's supper, and therefore no one shall be allowed to celebrate the Lord's supper in "this church" unless he has been so commissioned. If the question is asked, "Why may not any Christian so officiate?" the answer is that we know that a man commissioned by a bishop may, for that has always been so, and about "any Christian" we don't know. So we cannot recognize the right of any except those commissioned by a bishop.

That seems to be the position of the Episcopal church. Now Dr. Opie says that he is ready to affiliate with any or all Christians in the Lord's supper when it is not contrary to his own vows. I cannot remember any vows on the subject at all. But this willingness of Dr. Opie is what I ascribed to him in my former letter. I understood him to say more than once that he was so willing. And I asked in that case what he really thought of the position of the Episcopal church. And he has not yet really answered that question. Surely the Episcopal church cannot hold the opinion that it is right for any Christian outside the Episcopal church to celebrate the holy communion, but wrong for any Christian except a priest inside. That would be too ridiculous. The moderate language of the church in which it sets forth the necessity of episcopal ordination, is only a sign of unwillingness to condemn others.

So far as we have got it seems that we are agreed that the Episcopal church can only recognize the right of those episcopally ordained to celebrate the Lord's supper. But does Dr. Opie assert that any Christian man has that right, we will say any Christian man who does not belong to the Episcopal church? It seems to me that this is what Dr. Opie says, but will he tell us? I will not say he says this, but he seems to. I have been trying to find for a long time what he really does say. And it should be so easy for him to tell us.

Church of the Mediator,
McComb, Miss.

EDWARD G. MAXTED.

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Maxted refers to my letter of May 10 in *The Christian Century*. Let me assure your correspondent that I did not "angrily accuse" him of anything. If my phraseology indicated anger I regret it, for that is silly and unwarranted. I did use rather strong terms, not without purpose, but there was certainly no anger behind them. As to "some of his (my) sentences being incomprehensible," I leave that to the reader. Let him specify them.

Mr. Maxted indicates that he has been "trying to find out for a long time what he (meaning myself) really does say." He has, in print, what I said, but what he means to convey probably is that he does not get my meaning. In his letter in your issue of April 26 he allies my name with that of Dr. Jefferson, as holding that millions of Christians consider that other than episcopally ordained men have the right to administer the Lord's supper. I know that millions of Baptist and Methodist and other Christians so think! As to my being one of those Christians, I had not committed myself on this matter, although his letter intimates that I had done so. This is false reasoning, and is gratuitous.

As to the position of the Episcopal church, as set forth in the ordinal in the book of common prayer, which he quotes, I said, "I am sure that the Episcopal church is speaking for itself" and not for other Christian bodies. The Roman Catholic church does not consider that Episcopal orders are valid orders and so denies that a sacrament administered by an Episcopal priest is valid. That is apparently the view which the Episcopal church, officially, takes of the other Christian bodies about us. But it does not get us anywhere. My own personal views on the subject are of no moment, but since Mr. Maxted seems anxious that I express them, that is the purpose of this letter.

Paragraph number one of his letter has been answered. Paragraph number two, I do not quite understand. His interpretation of my "assertions of the things that I have denied" is probably due to misunderstanding of my meaning. I "denied" that I had allied myself with Dr. Jefferson and others who held that the "humblest Methodist or Baptist minister" has as much authority to administer the Lord's supper as has an "Episcopal bishop." I "asserted" that the view of the Episcopal church itself, speaking for itself, is that only episcopally ordained men have the right to administer the Lord's supper. This is in agreement with paragraph number three of his letter.

The other paragraphs deal with my admission that I am personally ready to affiliate with any Christians in the Lord's supper. I have received the sacrament at the hands of others than Episcopal clergymen. I have also administered the sacrament to others than confirmed persons. In this position I have ample

company both among the bishops and the priests of the Episcopal church. Dr. Frank Nelson, an Episcopal clergyman of Cincinnati, shortly after the unhappy Baltimore Christian unity episode, officiated at a joint celebration of the Lord's supper in connection with the Ohio pastors' association and, I am informed, consecrated the elements. I do not consider that in so doing he repudiated the official position of the Episcopal church. He was acting in an independent capacity, as a free soul. The Episcopal church, as such, officially, would not perhaps justify his act or endorse his position. Possibly the time may soon come when the Episcopal church will have to express itself on this subject.

In saying that I was ready to affiliate with other Christians, "when it is not contrary to my own vows," I referred to vows taken as a deacon and as a priest in the Episcopal church. These vows indicate obedience to "bishops and other chief ministers" in their "godly admonitions" and conformity to the "doctrine, discipline and worship" of the Episcopal church: "to minister the doctrine and sacraments and the discipline of Christ . . . as this church hath received the same," etc. In other words, my official capacity binds me to certain ecclesiastical restrictions, while my personal views and inclinations are towards a wider and more comprehensive confraternity, as plainly stated in a previous communication.

Your correspondent asks, "Does Dr. Opie assert that any Christian man" has the right to administer the Lord's supper? It matters not a whit, so far as the Episcopal church, as such, is concerned, what my opinion is in the premises, but in order not to overlook any part of Mr. Maxted's letter, I shall give answer. Personally, I think that any duly ordained minister in any of the regular Christian bodies, has a right to administer the Lord's supper, both in his own household of faith and among others who extend to him the right of Christian fellowship. But is this administration "valid"? I am not prepared to pass judgment on "validity," except to say that my personal feeling is that in this as in other cases in question, "validity" depends more on the disposition, the faith and the intention of the recipient than upon the priestly nature of the officiating clergyman.

What "right" has the Episcopal church or any other body to deny that a Christian minister of whatsoever type has the right to do and to perform any act or service or rite or sacrament which his own body authorizes him to do or to perform? For the Episcopal church to hold to the idea of inefficacy or invalidity, on the part of the thousands of duly ordained men of other churches, is to go contrary to preponderating opinion in the protestant world. I cannot personally place myself in the position that one million Episcopalians in America have all the grace of Christ and all Christian faith—and that the twenty or more million other protestant Christians are under a delusion and are without Christ's blessing. To any who do so contend, I merely ask, "What evidences of validity and of grace do Episcopalians manifest, over and above those enjoyed by and amply manifested by Methodists, Baptists, Lutherans, Presbyterians and other sincere protestants?"

Let your correspondent ponder these words of the (Episcopal) bishop of Gloucester, speaking at Lausanne: "I do not think it is possible for any one church to go to another and say, 'Our orders are valid; yours are not.' It is not possible for them to say, 'We have the succession; you have not.' The only full and complete orders would be those given in a united church, and because the church is divided therefore all orders are irregular and no succession is perfect." This is my own firm conviction, and I am for that perfect unity of all who call themselves Christians, which shall insure to us the full grace of Jesus."

As to Mr. Maxted's unequivocal statement that it has "always been so" that those who have been commissioned by a bishop have had authority to administer the Lord's supper and that therefore "we cannot recognize the right of any except those so commissioned," I think perhaps he forgets St. Paul and also St. Paul's protegee, Timothy. It is not probable that these and their followers in the line of the Christian ministry were de-

barred from celebrating the sacrament. There is no presumption that Paul was episcopally ordained or that he was episcopally authorized to ordain Timothy and the other local ministers whom he placed over the young churches which he founded (our own European progenitors). There is a tradition that it was this same Paul who established the church in the British isles. If this be true, what becomes of the argument as to "validity"? It is I who now ask for information. It will not do to answer that Paul was directly chosen of Jesus and that he was specially empowered by the ascended Lord to carry on—for that is what is claimed for the thousands of ministers who represent non-episcopal protestantism!

Is it not a dangerous position to assume that God limits his divine grace to any one channel and that the great spiritual energy of the universe is confined to a line of bishops by tactual (material) contact? Have we forgotten that Jesus said, "By their fruits ye shall know them"? Or do we deny the great spiritual fruitage of non-episcopal protestantism? This is the question which, as *The Christian Century* suggests to the writer, "so badly needs a much wider discussion than it has so far received," in connection with the Baltimore Christian unity episode.

Burlington, N. C.

THOMAS F. OPIE.

We Progress

EDITOR THE CHRISTIAN CENTURY:

SIR: Even at that, Lloyd C. Douglass would not have us to be harsh with the dear old people who cannot readjust themselves to our better interpretations of Christianity. Granting that there is much of Judaism and even paganism in our system, the progressive wing of the church is making rapid progress, and the great church of tomorrow is actually taking form. A studious look at the church press one decade back will prove reassuring.

Enmett, Ida.

C. MAYNE KNIGHT.

The Presbyterian Moderator

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice in my report of general assembly, in the paragraph relating to Doctor Hugh K. Walker, the line reading "suggested by the liberals" should have read "supported by the liberals." I am sure that Doctor Walker would resent the implication that his nomination was presented by any particular group. The fact is that because of his known generosity of spirit and breadth of sympathy, he received support from all groups in the church, geographical and theological.

Chicago.

WILLIAM H. BODDY.

Beware the Methodists Bearing Gifts

EDITOR THE CHRISTIAN CENTURY:

SIR: Anent your stand on church union and the Kansas City resolutions of the Methodists, permit me to ask you: Do the Methodists want to unite with the Presbyterians and Congregationalists because so many liberal and able preachers have left the Methodists and joined other organizations? I understand but few ministers of outstanding ability have gone from the Presbyterians and Congregationalists to the Methodists. Also, are you sure that this quite sudden and apparently unexpected eagerness of the Methodists for church union is not inspired by a desire for temporal (political) power that goes with large numbers to spread their views by the ballot box, thus perhaps making up for a conscious loss of pulpit influence? Union, to be sure, will also afford an opportunity for the Methodists to impress their peculiar methods and ideas on the smaller bodies they unite with.

In this connection I cannot help feeling strongly—and saying—that I want some liberal and democratically organized church left for my children, when grown, to belong to. Therefore please leave out of the union the Congregational church and like minded organizations.

Crab Orchard, Nebr.

HENRY P. NIELSEN.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Bertrand Russell Sees U. S. Catholic in 50 Years

"It seems that in another 50 or 100 years the Roman Catholic church will dominate America," declared the Hon. Bertrand Russell at the annual dinner in London of the Rationalist Press association. "It will do so," he asserted, "by sheer force of numbers," and he declared that "this is a grave matter, and will have its effects on the whole civilized world because more and more Americans tend to rule the world."

Women's Clubs Federation Urges Bible in School

At its annual convention, held in San Antonio early in June, the General Federation of Women's Clubs passed a resolution urging all members to attempt to introduce the study of the Bible into public school curricula. It was the first question to cause debate during the convention. The resolution was introduced by the Tennessee delegation and urged the teaching of the Bible "to combat the spread of atheism among children."

Bishop Guerry, Shot by Retired Minister, Dies

Bishop William A. Guerry, of the South Carolina diocese of the Episcopal church, who was shot June 4 by Rev. J. H. Woodward, a retired clergyman of the diocese, died June 9. Newspaper reports indicate that the tragedy was an effect of mental aberration on the part of the assailant, who had suffered several misfortunes in his family in recent months. After shooting Bishop Guerry, he committed suicide. Bishop Guerry was consecrated bishop of South Carolina 20 years ago.

Gandhi Postpones Visit To Europe

Writing to "New India," Mahatma Gandhi states that he will postpone his intended visit to Europe until next year, giving his reason in these words: "I feel I have as yet no message to deliver personally to the west. I believe my message to be universal, but as yet I feel that I can best deliver it through my work in my own country." It is reported that Mr. Gandhi has decided to reenter politics in order to attempt to bring about an understanding between the Moslems and Hindus.

Baptists Celebrate Congo Mission Jubilee

Fifty years ago Comber and Grenfell, pioneers of the Baptist Missionary society of England, first set foot on Congo soil. Today, the church in Congo exceeds 100,000 members, has a Sunday school enrollment of a quarter million, while medical science, Bible translation and industrial training are widespread in their operations. The society is celebrating the anniversary by putting on a series of missionary exhibitions throughout England.

English Cardinal Sees "Reunion Of Christendom" Failing

In a sermon recently preached at Wolverhampton, Eng., Cardinal Bourne declared that "it is literally true that nothing

substantial has been attained by those who have been conducting negotiations for the reunion of Christendom." The

failure of the negotiations was all the more tragic, he added, because the men taking part in them were sincere, God-

British Table Talk

London, May 28.

THERE ARE FACES tanned by the sun on every hand today. The Whitsuntide holiday was one of unbroken sunshine in most places, and seeing that it is with us the holiday dedicated to the open

A Perfect Whitsuntide

air, it has been spent this year to some profit. It is true that certain prophecies of doom derived from a study of the pyramids, were about to be fulfilled; but I must add that they have not been taken seriously, and Weymouth, which for some obscure reason has been marked for the target of a tidal wave, remains unmoved; there are even moonlight parties arranged to see the sight, or rather to find an excuse for a pleasant and unusual picnic. Writing as I do before the event, I cannot report, of course, that the pyramid prophecies have not been fulfilled. I must say however that no one, or very few, are taking them seriously. And even the prophets, as their custom is, are beginning to hedge; that is to say, they are telling us that the catastrophe is to begin but is not to be made known! But what fakes these prophets are! And what a fantastic God they worship!

C. E. Montague Dies

C. E. Montague was only 61 when he died. He had come to his kingdom somewhat late, and he had much still to give which we shall never receive. For the greater part of his life he was content to live in the "leaders" of the Manchester Guardian. He did write indeed a capital story of journalistic life, "A Hind Let Loose," but till the war began he was little known, save only that discerning readers knew that in the Guardian they would be sure to find the best of all leaders, written in a matchless style. Then the war came and Montague, being 47 years of age, dyed his hair and enlisted in the ranks. He served in the field, was injured, and on leaving hospital received a commission. Afterwards he was given duties in connection with the press at general headquarters. The war entered into his soul, and when the chance came he wrote "Disenchantment," "Rough Justice," and "Right Off the Map," which gave the most perfect expression to the disillusion which followed the war. They remain books of remarkable beauty and searching truth. Certainly a race which could read "Rough Justice" and remain blind to the meaning of war must be doomed, and deservedly doomed. And if another war should arise—which God forbid!—and our journalists, politicians and divines talked as they did in the years 1914-1918, there will rise up against them in the judgment the spirit of this great writer, who in "Right Off the Map" laid bare the unctuous phrases, and the in-

sincerities and cowardice and abject terrors, which are loosed in war time. Montague was trained in the City of London school and at Balliol; then Scott of the Guardian drew him into that noblest of schools, the office of the Manchester Guardian. The editor and proprietor of the Manchester Guardian, C. P. Scott, is a great man; they say that no man leaves his office without sharing his greatness.

From China and England

"But if all missionaries were driven from China never to enter it again, it would not cause me undue anxiety. It would be China's immediate and serious loss, but the Chinese are a sensible people and would not long be content with a second-best religion. They, too, would want the best and would seek it, as Fa Hshien and Hsuan Tsang sought Buddhism a millennium and a half ago. Christianity might indeed be more valued if it had to be sought."—Soothill.

"The Open Conspiracy"

Once more Mr. H. G. Wells pleads with men in this wasteful, untidy, scrambling world. With a fervor and a wealth of gifts which would have made him a great preacher of the gospel, had he believed it, he calls to those who believe in the open conspiracy to plan for the coming of the new day, to live for it, to form groups and societies to prepare the way to pay the price. He believes in the vision of this day, as men believe in God; he will not now use that word any longer—though he has often used it as a convenient name to borrow from the older religions. (For a long time he never used the word "God." It was in "The New Machiavelli," I think, he began to use it; now he has definitely ceased to make this compromise.) The new religion will have no place for any belief in a personal God or a personal immortality. It is very much like positivism in some of its phases, but its chief stress will be laid upon the control which must be taken by man not only over the economic supplies of human life, but of human life at its source. The problem of population, he believes, must be dealt with or there will be no peace; and of course it is essential to the great conspiracy that war must be done away. It would appear as if the companions of the open conspiracy would make their first public stand when they refuse to take part in war or in anything that leads to war. In many of the preparations for the coming of the new order, which must be introduced while life is proceeding, there can be no abrupt transition, there are many methods com-

(Continued on next page)

fearing and God-seeking men. All the negotiations had failed, said the cardinal—those between the Anglicans and the nonconformists, those between Anglicans and the Orthodox churches of the east, and those between Anglicans and Catholics at Malines—because non-Catholics misunderstood the real meaning of the unity of the Christian church. They did not understand that the unity of the Christian church—the Catholic church—had always been preserved and would always be preserved, because it was divinely founded; they did not understand that the only kind of "reunion" that could come about was the submission of those outside the unity of the Catholic church to that church.

American Bible Society Secretary Dies

Rev. William I. Haven, for more than 29 years general secretary of the American Bible society and one of the founders of the Epworth league, died at his home in Summit, N. J., on June 6.

Idaho Congregationalists for Equalized Ministerial Salaries

At the Idaho Congregational conference, held in Boise last month, a committee on equalization of ministerial salaries made an extensive report in which it was recommended that members of Congregational churches "examine themselves to discover whether the caste system in our churches—classification of

ministers according to prominence of church service, salary, etc., and of churches according to wealth, age, general culture of membership, etc.—reflects the spirit of Jesus or not." Also "whether such a system does not foster traits both in ministers and laity which are undermining the church." It was proposed "that as a first effort to overcome these ills, we attempt to equalize all home missionary pastors' salaries in southern Idaho, making \$1500 and parsonage a minimum for pastor with family and attempting to adjust the salary upward as family needs increase." The report was adopted by the conference and turned over to the churches for action upon the recommendations.

Episcopal Women for "Clear Thinking"

A five-day institute for women, considering "Clear Thinking in an Environment of Conflict" will be held at Adelynwood, conference house of the society of the Companions of the Holy Cross (Episcopal), July 13-18. Three days will be devoted to social legislation and the creative aspects of law and conflict.

Summer School for Rural Ministers

In the summer school for town and country ministers, held July 9-20 at Cornell university, five courses will be presented for every hour, from which attending ministers may make their selection. There are to be courses in sociol-

ogy, church architecture, newswriting, case work for ministers, religious education, etc., with a special series of ten lectures on "The Larger Parish." In the afternoons those in attendance will go to some outlying rural church, where first-hand study will be given to rural problems. Last summer there were 148 ministers in attendance.

Silver Bay Missionary Conference

For 26 years the Silver Bay Missionary conference has been holding annual sessions. The dates for this year's meeting are June 29-July 10. The conference is open to all persons 16 years of age and over. This year's program includes courses for teachers of primary, junior, intermediate, senior, young people's and adult groups; courses in missions and the Bible, dramatics, etc. In the evenings there are to be addresses by noted speakers. Further information may be had from Rev. Walter Getty, 150 Fifth avenue, New York.

Winnipeg Loses Great Preacher and Pastor

Rev. F. B. DuVal, for 27 years pastor of Knox church (Presbyterian), Winnipeg, Can., and for the past 12 years pastor emeritus, died suddenly May 15. Knox congregation was making preparations to celebrate Dr. DuVal's 81st birthday on May 31. At one time Dr. DuVal served as moderator of the Presbyterian assembly. He came to Winnipeg from Toledo, O., 40 years ago, and throughout Canada he had become known as preacher, teacher, friend and as an "ideal pastor."

Episcopalians Plan Church Literature Foundation

Under the trusteeship of nine Episcopal leaders, three of whom are of the Morehouse family, the Church Literature foundation is being incorporated, the purpose of which is to raise a half-million dollars as a fund for securing the future of the Living Church, Episcopal weekly published in Milwaukee; a secondary purpose being to publish other Anglo-catholic literature.

Lutherans Raise Million and Half for Augustana

Beginning its appeal for the completion of a fund of a million and a half for added buildings and endowment late in May, Augustana college, Rock Island, Ill., Lutheran school, reported this amount pledged early in June.

Thinks Catholics and Jews Will Take Over America!

Rather strong talk this! Sidney R. Gair, writing in a recent issue of Plain Talk magazine, declares that a time will come when we shall have a religious alignment like that in France where if one is a gentile one is practically either a Catholic or nothing. Protestantism in that time will be only a memory, he thinks, and prohibition will be also a thing of the past, since, he says, "prohibition is merely one indication of the spiritual bankruptcy of protestantism." "Protestantism needs a change of both substance and form," writes Mr. Gair, "and I am afraid it will achieve neither. The ethics of prohibition

BRITISH TABLE TALK

(Continued from preceding page)

mended which have long been familiar to Christian people, though too little used by them. Even the Sunday Mr. Wells earnestly commends to the people who are preparing for the new world; they must make it a time for serious thinking. "The Open Conspiracy" is a book to be read through like other works of the writer; it leaves me puzzled to know what the heirs of that tidy, clean, wasteless world will make of their lives.

Canon Gairdner

This week has been marked by the loss of some gifted men who were not due by virtue of years to depart. Gairdner died at Cairo in the prime of his life. My memory goes back to a Student Movement camp at Curbar in Derbyshire; I remember an undergraduate who dived from a bridge into the Dewert, and who also spoke upon the right use of money with wit as well as with sound sense. This was Gairdner, who afterwards went out to Egypt with Douglas Thornton, that devoted prophetic soul who had only nine years to give but gave them without stint to Christ in Egypt. Gairdner lived longer to carry on with unflinching zeal the ideals of that friend of his youth. He became one of the best loved figures in Cairo; a fine Arabic scholar, a dramatist, a thoroughly vital personality. Egypt will be the poorer for this man who interpreted Christ to Islam, and who, it may be added, was always entirely free from the evil legacy of the crusades.

And So Forth

Dr. Flexner has been attacking the London university for its amorphous character; no resentment is felt at the criticism of one who has been fearless in his treatment of universities elsewhere. But it is strange when the record of this university, in applied science, for example, is remembered, to read that the university has failed in promoting the search for truth. . . . The rendering in Canterbury cathedral of "The Coming of Christ," a morality play by John Masefield, marked another stage in the plans of the dean for the use of the cathedral. The play was by Masefield, the music by Holst, and it is being praised as a noble work of art and devotion. . . . A letter appeared in the Times on Whitsunday with three remarkable signatures—remarkable that is to say in their conjunction: J. Ramsay Macdonald, Lord Hugh Cecil, Donald Maclean. What was it that brought together labor, conservative and liberal? It was the threat to the quiet of Jordans—the historic meeting house intimately connected with William Penn, who worshipped there after the manner of the Quaker faith. It appears that plans are before the district council for making a new road close by which will attract heavy traffic. "Vandalism" and "spoliation," the three call it; and they are right. . . . Lord Birkenhead has been speaking noble words upon the duty before us to bury in a deep and discredited grave all the passions and all the bitterness which the last unhappy struggle created" . . . Empire day was celebrated in the accustomed way; but there was this year a more serious tone.

EDWARD SHILLITO.

is protestant ethics in a state of total collapse. When prohibition becomes thoroughly discredited, and it is rapidly becoming discredited, and when the present athletic organizations and pointless rituals lose their freshness, there will be nothing left of protestantism which will be recognizable as anything at all. Protestantism will simply evaporate, slowly but with an acceleration apparent even now. The most ardent of protestants agree that something is radically wrong with the protestant churches in this country. The fundamentalists propose a return to the old-fashioned gospel, which actually means a blue Sunday and a revival of the taboos on dancing, cards, the theater and so on. The modernists and even some of the more prosperous fundamentalists refuse to consider this alleged remedy. Their own remedies, though they may vary considerably in detail, all point definitely in one direction: to Rome."

James Moffatt Given Degree By Dickinson College

Prof. James Moffatt, of Union theological seminary, received the degree of doctor of laws from Dickinson college, Carlisle, Pa., this commencement season.

New York Pastor Heads Reformed Church Synod

At the general synod of the Reformed Church in America, held in New York city, beginning June 8, Rev. Malcolm J. McLeod, pastor of Collegiate Reformed church, New York, was elected president.

Mr. Rockefeller, Jr., Aids Negro Hospital

In a recent drive put on by Negroes in Baltimore to raise \$175,000 for the new Provident hospital and free dispensary, John D. Rockefeller, Jr., contributed \$55,000. White and colored surgeons are to work together in the hospital; that fact, Mr. Rockefeller reports, led him to make his gift.

Buchmanism Rebuked At Oxford

It is reported that Dr. Frank N. D. Buchman has been holding confession meetings of the Buchman brand at Oxford university, and that several Rhodes scholars and faculty members have become ardent supporters of his ideas, which call for semi-public confession of sins. "Isis," the Oxford magazine, comes out demanding that student leaders of the group be suspended.

Episcopal Seminary to Raise Funds For Professors' Salaries

The Churchman reports that not for 30 years has there been an increase in the salary of professors at General theological seminary, Cambridge. An appeal is now being made for a million and a quarter dollars to finance improvements and increase salaries at the seminary.

Scotch Missionary Coming To America

Rev. Donald Fraser, distinguished missionary of Glasgow, Scotland, is expected to arrive in this country about July 3 to fill summer appointments being made through President Elliott Speer of the Northfield schools. Dr. Fraser will appear on the Northfield conference programs July 13-21 and August 1-13. He is also

scheduled to speak at Silver Bay conference and in Dr. Fosdick's pulpit. Dr.

Fraser is well known as the pioneer missionary to Nyasaland, and is now serving

Special Correspondence from the Near East

Beirut, Syria, May 21.

FIFTEEN DAYS of close confinement on the Mount of Olives over Easter ended, and the 250 delegates to the Jerusalem meeting of the International missionary council rejoined friends who had been champ-

Jerusalem Conference Held Amid Tension

ing up and down the hostels of Jerusalem. Even a wife who taxied out from the city for a visit with her spouse received back her visiting card cruelly marked by someone, "Busy!" Truly these Christian disciples (or leaders) had been imprisoned in the Holy Land. Gates opened; and waves of French protestants, Chinese protestants, Indian protestants, South American protestants and other protestants, sped away from the Mount, spreading up through the land for one good look at Baalbek, Damascus, Smyrna, or Constantinople before resuming labors in the home vineyard. The only casualties were among some Moslem citizenry of Jerusalem who became perturbed at the thought of nefarious schemes at this secret conference for the destruction of Islam. A small row occurred when representatives from a mosque protest meeting sent to a government official failed to return to the mosque. Rumor started that the official had arrested the delegation of protest and imprisoned them. Wild-eyed and noisy the Moslems set out for the official's place of business ready to erupt on the British government and the Christian religion. Arriving, they discovered their comrades enjoying the hospitality of the official and quite reassured as to the nature of the conference. Certainly they had misunderstood its purpose and had mistaken it for a conference on the "Moslem problem" such as was held a few years ago. But the incident gives the atmosphere of the near east.

Palestinian Impressions Of the Conference

Someone will chronicle the conference; edited official reports will go on sale; movies of the delegates on the Bethlehem road may even be distributed. What does the man who lives in a house by the side of the Palestine road see and hear? All declare, "Great Conference; never expected to feel such a wonderful sense of solidarity among the different races and nationalities in Christ; it sent us away convinced that Christ is indeed the Savior of the world." Canon Quick, in the Jerusalem diocesan monthly, says: "There was a considerable cleavage between an older and a newer school of evangelism. The older school was inclined to make everything depend upon the uniqueness of the Christian message. It preached that by Christ's death and by that alone was human sin fully forgiven, and its call to the heathen was simply to pass from death into life, by accepting through faith Christ's atonement and by renouncing once for all the whole system of religious belief and practice in which he had hitherto vainly sought to make

himself right with God. On the other hand a newer and more intellectual school had been following a different method which owed much to the study of comparative religions. It noted and weighed carefully the different elements of spiritual and moral value which were to be found in the various non-Christian systems, and then sought to represent Christianity as the fulfillment and completion of the same truths which other religions already possessed in part. In its practical preaching it did not emphasize in the same way the necessity of a complete breach with the old religion for one who desired to become in any sense a Christian; and it seemed to be content at times to allow Christian teaching to work like leaven in a non-Christian society, without requiring or expecting definite and overt conversions."

Cleavage Between Continentals And Anglo-Saxons

One of the missionary delegates who declines to class himself as a "modernist" or a "fundamentalist" said he was surprised to note that the conservative tendencies were found largely in the European delegates. It was not the nationals from the various non-European countries nor even the missionaries from Asia and Africa who defended the traditional missionary gospel; it was the French, the Germans, the Danes and those near them. To those of "liberal" tendencies, especially Americans, the Europeans would say, "You are young still, eager to try new things. We have been all through that stage and have come back to the old gospel of the birth, life, death, and resurrection of Christ, the Son of God, and Savior of men."

The Problem of the Near East

To the pacifist who has never seen any good come out of a battleship, listen to this. Recently I spent two hours with a potential rebel, a student, an Armenian. Since boyhood he had nurtured the notion of a future war in which he might sight his traditional enemies along the barrel of a machine gun. While in the orphanage he used to think day and night of guns, ammunition, drills, war—revenge. But to get ahead he must have education; so, to school. He studied in school and bided his time, still thinking and planning. Within the last two years French and British warships have visited where he could board and inspect them. He wanted to observe what kind of a ship his people would have to build if they were some day to beat the European powers to greatness. Since his last inspection of the warships, however, he has become convinced that his nation can never hope to produce a dreadnaught, and thus can never compete with a European nation in terms of power. Some other way to national greatness must be sought. What shall it be? This is his problem and that of hundreds of the young men and women of the near east.

AL GHAZALL

as administration secretary of the board of foreign missions of the United Free church of Scotland.

Dr. W. Erskine Blackburn Coming to Illinois

Rev. W. Erskine Blackburn, pastor of Renfield Street United Free church of Glasgow, will occupy the pulpit of First Presbyterian church, Lake Forest, Ill., from July 1 to August 19. He has also been invited to preach again at a summer union service in Springfield, Ill., late in July. He is open for other appointments, which may be made through Rev. George Roberts, pastor of the Lake Forest church.

Weekly Religious Education Grows Rapidly

The Presbyterian board of Christian education reports that over 1000 weekday church schools were organized last year in rural communities by Presbyterian representatives alone, 25,000 children receiving religious instruction in the schools. The Presbyterians report the number of pupils studying under their supervision in other cities, as follows: Toledo, O., 6,000; Dayton, O., 13,000; Gary, Ind., 5,000; Calumet Region, Ind., 3,500; Kansas City, Kans., 12,000; Tulsa, Okla., 5,000; Wheeling, W. Va., 5,000; Rochester, N. Y., 3,300; Oak Park, Ill., 3,300; Portland, Ore., 3,500; Wichita, Kans., 5,000; Wilkesburg, Pa., 2,500.

Dr. Kernahan Will Lead Another New York Campaign Next Year

As a result of the two-by-two evangelistic methods followed by Rev. A. Earl Kernahan, "pioneer personal evangelism evangelist," there have been 155,801 decisions for the Christian life during the four years of Dr. Kernahan's service. The recent New York campaign yielded 10,014 decisions. The campaign was conducted under the auspices of the Greater New York federation of churches. Another campaign under the same leadership, in which the Brooklyn federation will cooperate, is being planned for next year.

Synagogues Being Found by Greek Excavations

By recent excavations being conducted in Greece by the Academy of Sciences in Munich, several Jewish synagogues have been laid bare. Dr. E. L. Sukenik, archeologist of the Hebrew university and the Palestine Exploration society, has been invited to participate in future excavation work in Greece.

Staten Island to Have Jewish Community Center

Ground has been broken for the new \$1,500,000 Staten Island Jewish community center at Port Richmond. Max Levy is director of the center.

Degree for President Bartlett, of Hobart

At its commencement sessions this year Columbia university conferred the degree of doctor of sacred theology upon Rev. Murray Bartlett, president of Hobart college.

Jews Raise Seven Million for Jewish Farm Settlements in Russia

The American Jewish joint agricultural corporation announces that approximately \$7,200,000 has been raised of the ten mil-

lion dollar fund being secured to aid Jewish farm settlements in Russia.

Disciples to Hold 1930 Convention in Washington

The executive committee of the international convention of Disciples of Christ reports that it has been unanimously voted to hold the 1930 convention in Washington, D. C., in connection with the celebration of the 1900th anniversary of Pentecost, the month selected for the convention being October. It is understood that the 1930 convention is to be immediately followed by a world convention. The 1929 convention will be held in Seattle Aug. 8-14.

Jews to Aid in China Relief

Joining with the ministries of other creeds throughout America, leading rabbis of the Jewish faith in New York city, in conjunction with Rev. Dr. S. Parkes Cadman, chairman of the national committee. China famine relief, have issued an appeal to the rabbinate of the United States, urging cooperation with the ministry and civic authorities of the nation in the movement initiated by that committee to raise \$10,000,000 to ameliorate the sufferings of 10,000,000 Chinese in Shantung and neighboring territory.

Dr. R. W. Rogers in Literary Work at Oxford

Dr. Robert W. Rogers, professor of Hebrew and Old Testament exegesis at Drew seminary, sailed for England May 25. He was to go at once to Oxford university, where he will collect material for his forthcoming book on Persia.

Wesleyan University Has Gift From Carnegie Foundation

Wesleyan university, Middletown, Conn., announces that \$50,000 has been received from the Carnegie foundation for the endowment of its art department.

Jews and Christians Plan Seminar for October

At the spring meeting of the national conference of Jews and Christians held at the Town Hall club, New York, June 4, it was unanimously voted to underwrite a national seminar to be held in New York, in October, of the three outstanding religious groups—Catholics, protestants and Jews. It is expected that the gathering will be attended by about 300 delegates. The social service agencies of these groups will be invited to participate. The meetings will afford opportunity for the discussion of such themes as international peace, racial relations and the general education of the adult.

Bryn Mawr, Pa., Presbyterians Dedicate New Home

A handsome \$500,000 church home was recently dedicated by the Presbyterian church of Bryn Mawr, Pa. An educational building is planned which, with the manse, will bring the property valuation to over \$800,000. Rev. Andrew Mutch leads in this field.

Friends Lose Educator By Death

The death is reported, May 21, of Dr. Edmund Stanley, former president of



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Friends university, Wichita, Kan. Dr. Stanley was in his 81st year.

Dr. Rufus Jones Inaugurates Lectureship in New York

Rufus M. Jones, of Haverford college, was chosen to deliver the first lecture for the newly-created John Bowne lectureship established by New York yearly meeting in memory of John Bowne, on May 26. His subject was "Seekers, New and Old." Under the lectureship an address is to be given once each year by some prominent speaker, not necessarily a Friend.

Dr. R. H. Potter Goes to Hartford Seminary

Dr. Rockwell H. Potter, for 28 years pastor of Center Congregational church, Hartford, Conn., has announced his acceptance of the call from the board of trustees of Hartford seminary foundation to become dean of the seminary, succeeding there Dr. Melancthon W. Jacobus, who resigned last autumn. In addition to his work as dean, Dr. Potter will serve as professor in the practical department, where he will prepare young men for the pastoral office.

Dr. Frank S. Groner to Head College of Marshall

Dr. Frank S. Groner, a Texan by birth, and who has served the Baptist general convention of Texas as general secretary for the past ten years, announced at the close of his commencement address to the graduates of the College of Marshall, Marshall, Texas, his acceptance of the office of president of the college to begin July 11.

Dr. Ashby Jones in Busy Tour of England

Rev. M. Ashby Jones, American Baptist leader, who is speaking in England this season under the auspices of the commission of interchange is averaging a speech or sermon a day, according to the Christian World. Dr. Gaius Glenn Atkins, of Auburn theological seminary, is to spend the summer in England, making Oxford his center.

Chicago Disciples Dedicate New Gothic Building

A beautiful Gothic structure now stands as a testimonial to the faith and devotion of Chicago Disciples, especially of those who have led in the work at Irving Park church during many years. Rev. Robert C. Lemon, present pastor, by his aggressive leadership, deserves large credit for this achievement, which was crowned during a week of dedication services in mid-June, with Rev. John R. Evers, a former pastor, in charge on dedication Sunday.

Pastors' School in Columbus Begins This Week

The eighth Pastors' school, held in Columbus, O., is now in session, beginning June 18 and closing June 29. The school is conducted as a cooperative enterprise by the Ohio council of churches and the state university agricultural college. It is open without charge to pastors. Among the instructors are Prof. E. R. Hamme, Prof. C. E. Lively, Rev. W. H. Thompson, Mr. H. A. Klahr, Prof. Paul H. Heisey, Dr. Mark A. Dawber, Prof. E. Tet-

reau and Mr. R. B. Tom. A series of evening lectures by Ohio state agricul-

tural professors on "Recent Developments in Agricultural Science" has been ar-

Special Correspondence from Indiana

Indianapolis, June 5.

THE NATIONAL CONFERENCE of workers in Florence Crittendon homes has been meeting in this city. The advance in humane consideration of the erring girl was registered in the proceedings.

Changing Ideals of Social Work

She is no longer looked upon as a fallen girl or a scarlet woman; these homes of mercy are now less homes of refuge than of training and opportunity. The proceedings were a happy combination of human sympathy, trained social work and medical expertness. A few years ago when an effort was made to open such a home in one of our American cities, it was six times defeated through protest of the residents, and finally located on a recovered garbage dump. Today, in one state at least, the home is directly related to the hospital and medical school of the state university, and the work is everywhere closely allied with the regularly organized activities under social agencies and community funds. Once it was thought wisest, both from the standpoint of mother and child, to part them immediately; all emphasis now is upon the effort to keep mother and child together. Even science, when socially educated, finds in the mother instinct something that goes further than the most highly skilled social work. One of the leading physicians in attendance at the conference said science and sympathy must go together in the redemption of the erring girl, but that sympathy is greater than science and must come first. It is always gratifying when the supporters of an institution come to look upon their organization as a good physician looks upon his service—to be done as quickly and efficiently as possible and as a servant merely of higher human ends.

Church Bodies Study Labor Policy

The Real Silk hosiery mills of this city are really a financial marvel in the manufacturing business of recent years. From a little mill with a few hundred employes, it has since the war leaped into first place in its line with more than 13,000 employes in factory and on its sales force. This was made possible by the universal wearing of silk hose and by a sales policy of directly canvassing the wearer and filling orders without the help of the retailer. Its labor policy has been looked upon as one of the best because of the organization of an employees' mutual benefit association within the factory and an apparent desire to give the workers both representation in the management and a chance to enjoy the benefits of cooperation in increased profit as well as in production. With the coming of "full fashioned" hosiery there came trouble. Seamless stockings are woven on a comparatively simple machine, but full fashioned require very expensive machinery and highly skilled operators, with the result that the business has been well

organized in many places. When Real Silk put in its full fashioned plant, union agitation began and the management met it with stern fighting tactics, declaring the union was an old-fashioned orthodox organization that would not cooperate with the management. Union leaders asked a study of the mutual benefit association and the general labor policies of the mill by the research department of the federal council of churches. The management joined in the request, asking only that union mills be studied also and a comparison made. The social service committee of the national council of Jewish rabbis joined in the study, which has just been completed. They found that the mutual benefit association ironed out many small difficulties, but that on major matters it was dominated by the management; that workers were discharged upon a suspicion of joining or being sympathetic with the union, or even for conversing with union organizers, and that a spy system was being used to discover union sympathizers. On the other side they found that the full fashioned hosiery workers' union was one of the most modern, following the statesmanlike methods of the Amalgamated Clothing Workers rather than those of the orthodox old-line trade unions. The reply of the management to the report is that the social service secretaries of the churches had to bring in a pro-labor report because their salaries depend upon it. The committee that made the study believes the mutual benefit association could register a great advance if it were not dominated by the management but allowed to become a genuine experiment in industrial democracy.

Republican Nominations

The republicans nominated Speaker Leslie, of the state legislature, for governor, and elected a full pro-Watson list of delegates to the national convention in Kansas City. They also renominated Arthur Robinson, of ku klux fame, for the United States senate. All this was a triumph for the Watson machine, which reaches down to the remotest local precinct and boasts of having more than 60,000 personal workers organized as a buttonhole brigade for election. An effort was made in the state convention to cut Governor Jackson out of the Kansas City delegation. The coup was characteristic of "Slippery Jim." The two United States senators were to forego addresses before the convention and places on the delegation in order to include the governor in the elimination without bringing the issue of unclean politics into the arena. The speeches were eliminated by the gavel of the convention chairman, with the result that Governor Jackson had his printed in the daily papers the next day. Then he was elected from the Indianapolis district, by the notorious Coffin machine, as one of the delegates to Kansas City.

(Continued on next page)

ranged. Bishop Theodore S. Henderson is also scheduled for an address. Dr. Dawber, who is Ohio's rural work superintendent, serves as dean of the school.

Early Action Expected on Revised Prayer Book

The revised prayer book measure was expected to come again before parliament soon after the middle of June, being first presented to the house of commons. Sir William Joynson-Hicks again leads the opposition to the bill. As to probabilities,

the archbishop of York says, "No one can tell what the decision of the house will be." The bishop of London adds: "There is no good in being unreasonably optimistic." Few of those members of the commons who voted against the bill have changed their minds, is the report.

Dr. Holmes Finds Judaism Superior To Christianity in Some Respects

In a sermon at the Community church, New York, Dr. John Haynes Holmes asserted that Judaism is superior to Chris-

INDIANA CORRESPONDENCE

(Continued from preceding page)

Speaker Leslie was allied with the Watson-Robinson-Jackson-ku klux clan. The Anti-saloon league strongly supported Senator Arthur Robinson, though his law firm is the chief defender of bootleggers in the city of Indianapolis—so much so that attorneys talk about the "Robinson system." However, the league had little choice as the senator's opponents for the candidates were Attorney-General Gilliom and Judge Carter, the latter a pronounced advocate of the wet cause.

The Democratic Ticket

The democrats have arisen in a measure to their opportunity. They nominated Frank C. Dailey, who has a fine record both as a lawyer and as ex-federal district attorney. For senator against Robinson they put up a young Indianapolis attorney, Albert Stump, who commands respect for the cleanness of his character and for the fact that he is dry and able, but who made his campaign against Senator Watson two years ago without reference to either corruption or the klan. Both Mr. Stump and Mr. Dailey have counseled their political supporters to make the campaign constructive rather than critical, i. e., to denounce rule by minorities, and law breaking, rather than the ku klux klan and the bootlegger, and to talk in terms of economy, honest administration and obedience to the law, leaving the electorate to infer that they mean to stand by prohibition without arousing the antagonism of the wets. Indianapolis moves steadily toward its political regeneration. The democratic mayor, elected by a republican council, is fulfilling every expectation as an officer of skill, probity and civic spirit. A new council of leading citizens, appointed to replace the political ward leaders found guilty of malfeasance in office, is preparing the way for the new form of government with high-mindedness and a non-partisan sense of civic welfare.

Plan New Disciple Hospital

With the making of Indianapolis the capital of Disciplesdom through the removal of the United Christian Missionary society to this city where all of the denomination's other boards are already located, a project is now on to build a great hospital. Several years ago a group of conservative dissidents organized a hospital staff and took over a downtown hospital. The group, however, seemed to be held together by common antipathies

rather than by any common constructive purpose, and their dreams of erecting a benevolent institution into which conservative churches could pour their benevolence was not realized. The hospital board has now been reorganized without reference to conservatives or progressives, and Garry L. Cook, well known in the city and state as a director of religious education, has been made chairman of the committee of promotion. The plan is to erect a 16-story modern hospital in the downtown district near doctors' offices and the great industrial plants, majoring especially upon the treatment of accidents and emergency cases. The Methodists are building a beautiful nurses' home at Wesley hospital, and plan to double the capacity of the hospital itself. Plans are being made also for the addition of from one to two million dollars to the city's hospitalization.

DePauw's New President

The election of Bromley Oxnam to the presidency of DePauw university is a heartening step. Dr. Oxnam was for many years pastor of the Church of All Nations in Los Angeles, and director of Methodist city enterprises. He is a pronounced progressive, anti-militarist and social worker. In Los Angeles he was a leader of those forces within the churches that believe in the social application of the gospel, not only in the work of the church, but in the civic life of the community. As a result he was hotly opposed by the hundred percenters, and the Better America federation. But his breadth of mind, scholarship and constructive methods won him a chair in Boston university, from which he comes now to the presidency of DePauw. We predict that compulsory R. O. T. C. training at DePauw will last, under President Oxnam, about as long as it did at Boston under President Marsh. Dr. Murlin, proponent of R. O. T. C. at both institutions, will become pastor of the American church in Berlin.

Dr. Jensen Leaves Butler

Education, social work and the better civic life of Indianapolis will suffer a great loss in the going of Dr. Howard E. Jensen from Butler college to the sociological department of the University of Missouri. Prof. Tolbert Reavis will be his successor at Butler. Prof. Reavis recently won a Ph.D. from the University of Indiana and was awarded an LL.D. by his alma mater, Culver-Stockton college in Canton, Mo. He was for fifteen years on the faculty of the American college in Buenos Aires.

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tianity in three respects: First, "in its emphasis upon the moral law as the heart of spiritual experience"; second, "the fact

that Judaism is concerned with life upon this side of the grave," as against Christianity's concern for the hereafter; and

Methodist Protestant Church Marks Century

ONE HUNDRED YEARS ago the Methodist Protestant church started on its denominational journey. On May 16, 1928, it arrived at its golden milestone. However, the one hundredth milestone is not to be taken as the terminus, but simply as a mark of division showing a long stage of the journey which continues on in the thoroughfare of Christian service. In the Second Convention of the Methodist Reformers, Nov. 12-22, 1828, the journey began. It started in St. John's church on Liberty street, Baltimore, Md. The first president was Rev. Nicholas Sneathen.

The demands of history required that the 25th quadrennial session at the close of the first major stage of the church's journey be held in St. John's church, now removed to St. Paul and 27th Sts., Baltimore. Dr. T. H. Lewis was the retiring president, having served in the office for the last two terms of four years each and a previous term between 1908-1912. His last two terms in the office of president have been unique in that in the last eight years he has been granted prerogatives making him a general superintendent! All presidents serving before 1920 were, under the prerogatives of their office, only moderators.

The conference sermon was preached by Dr. G. I. Humphreys, of Salisbury, Md. Dr. Humphreys did not hesitate to grapple with the problems presented in the conflict between science and religion. He displayed a sympathetic attitude toward all truth, but put the major emphasis upon the eternal things of the spirit.

MEMBERSHIP AT HIGH PEAK

The report of President Lewis showed the largest totals in membership in our history. There are 201,494 members and 200,197 scholars enrolled in our Sunday schools. The election of a new president came immediately after Dr. Lewis' report. Dr. John Calvin Broomfield, of Pittsburgh was elected, Rev. C. W. Bates, of Greensboro, N. C., being elected secretary.

The evening meeting of the first day was held in the large Lyric theater, which was more than filled. The stage was filled with the leaders of the church, many distinguished visitors, and a chorus of 500 voices. The most notable visitors were the Rt. Rev. John Gardner Murray, bishop of Maryland and presiding bishop of the Protestant Episcopal church; Dr. S. Parkes Cadman, president of the Federal Council of the Churches of Christ in America, pastor of the Central Congregational church, Brooklyn, N. Y.; Dr. J. Ross Stevenson, former moderator of the general assembly of the Presbyterian church, U. S. A., president of Princeton theological seminary and Dr. Charles Wesley Burns, bishop of the Methodist Episcopal church, San Francisco area. Each of these distinguished clergymen extended to the church the kindest fraternal greetings.

One of the most gratifying things of the church's one hundredth anniversary

then took place. It was the presentation of the "Centennial Gratitude Gift." Young ladies symbolizing the various conferences of the denomination were specially selected to present the conferences' gifts. No drive or campaign had been launched, but an offering of \$101,204 in cash was received.

On the third day, Dr. T. H. Lewis asked for some expression from the conference to guide him in bearing the church's fraternal greetings to the Methodist general conference in Kansas City, Mo. Dr. Lewis in his prime was considered the greatest preacher in Methodism and one of the greatest preachers in America. He is now in his late seventies.

On Monday, the fifth day, four invitations for the next session of general conference were received. Mr. W. C. Milligan, Columbus, O., made a captivating presentation of Grace church's invitation. He displayed a beautifully embossed and illustrated booklet containing letters of invitation from the governor of Ohio, the mayor of Columbus, and many civic and religious organizations of the city. Naturally an invitation so cordially and graciously put could not but be accepted.

BOARDS MERGED

By the sixth day the conference settled down to business. It began a program of unification which continued until four boards and two societies were merged into two boards, and the merger of the church's two official papers was approved. The papers affected the Methodist Protestant and the Methodist Recorder. The boards of education and young people's work were merged into the board of Christian education. Later a council of religious education, which will furnish advice to the secretaries of the board of Christian education and the editor of the Sunday school periodicals to promote cooperation in effort, was authorized. The largest merger was that which consolidated the boards of home and foreign missions and the woman's home and foreign missionary societies, into the new board of missions.

The election of editors, secretaries, and agents took place on the seventh day. In spite of expected contests, all officials except one were elected unanimously. Drs. F. T. Benson, Maryland, and L. E. Davis, Pittsburgh, were retained as editors for either the present two official papers or the contemplated merger of the papers. Dr. T. H. Lewis, Maryland, was made contributing editor. Dr. Crates S. Johnson, of Ohio, was reelected editor of the Sunday school periodicals. Mr. Charles Reiner, Jr. of Maryland, and Mr. J. T. Darling, of Ohio, were elected Baltimore and Pittsburgh book concern agents respectively. Dr. S. W. Rosenberger, of Ohio, was elected executive secretary of the new board of missions. The choice of the executive secretary of the woman's department of the board of missions was left to later action by the board. (Continued on next page.)

third, "in its emphasis upon society as contrasted with Christianity's persistent and perpetual emphasis upon the individual."

E. Tallmadge Root a Prize Poet

Rev. E. Tallmadge Root, executive secretary of the Massachusetts federation of churches and a staff correspondent of The Christian Century, gave an address at the May meeting of the National Life Conservation society, New York, upon "Scenery and the Soul." It was illustrated by the reading of four of his poems, one of which, "The Hills of Burrillville," was awarded one of the seven prizes in a contest, for which 1,200 poems were submitted, recently conducted by the society.

Presbyterian Stations in China Active

It is reported that 24 of the 35 stations in the eight China missions of the Pres-

byterian church are now occupied by American missionaries, the Kiangnan mission being the only entire mission unoccupied at the present time. Sixty-five per cent of the China missionaries are at work on the field, which in view of the circumstances is a high average. About 33 per cent are in the United States on furlough, and the remainder of the China force is still in other missions helping out temporarily. Many have already gone back at the request of their missions, and others are preparing to return at an early date.

An Unusual Summer Opportunity For a Rural Minister

Rev. Horace H. Leavitt, minister at the Union Church of Bay Ridge (Presbyterian), Brooklyn, N. Y., invites some rural pastor who would like to attend summer school in New York to occupy his manse, without charge, without obligation. Dr. Leavitt may be addressed at 179 82d Street, Brooklyn.

World Leaders Join in Unity Foundation

The "unity foundation" was organized about two years ago "to maintain those ethical, humanitarian and spiritual ideals which create understanding between religions, races, nations and classes." Dr. John Herman Randall, director, announces that

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METHODIST PROTESTANT CHURCH

(Continued from preceding page.)

Dr. F. W. Stephenson was elected executive secretary of the educational department of the board of Christian education and Rev. Lawrence Little was elected executive secretary of the department of young people's work in the same board. Dr. J. H. Straughn, of Maryland, was elected secretary of promotional work and denominational treasurer.

Important measures scattered through various days of the conference were: The reinstatement of the Baltimore conference (colored) and the decision to give to schools for the colored members in Texas and South Carolina as much as the colored folks raise for same; the formation of a new mission conference in western Oklahoma and northern Texas to be called the Texahoma conference; the setting aside of \$100,000 to help increase pensions received by retired preachers in the weaker annual conferences; the appointment of a committee to revise or compile a new church hymnal; and the fixing of the total of the denominational benevolences at \$2,000,000.

The conference marked the largest measure of integration achieved in the hundred years of the church's history. The merger of the church papers does away with the last vestige of northern and southern bias engendered before the civil war. The original paper, the Methodist Protestant, did not permit discussion of slavery in its columns; consequently, in 1854 a new paper, the Methodist Recorder, was instituted to admit adverse discussion of slavery. The denomination was divided in 1858. Our reunion in 1877 continued these two official papers. With their consolidation the last semblance of division disappears. The general popularity of President J. C. Broomfield ensures the breaking down of all sectional barriers and the complete unification of the church.

The conference showed itself in unanimous approval of church union but mention of it did not provoke enthusiasm equal to that displayed in other sessions. Economy and efficiency were the watchwords this year.

CHAUNCEY C. DAY.

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the following 15 leaders of religion, education and public affairs have become members of the honorary committee of the foundation: S. Parkes Cadman, Carrie Chapman Catt, John Dewey, Harry Emerson Fosdick, Rabbis Rudolph Coffee, Louis L. Mann and Harry Levi, David Starr Jordan, Herbert Adams Gibbons, Mordecai W. Johnson, James Weldon Johnson, Rufus M. Jones, Pierrepont B. Noyes, H. A. Overstreet, William R. Shepherd and Augustus O. Thomas.

Presbyterian Indian Evangelist Dies

James Hayes, Nez Perce evangelist for the Presbyterian board, pastor of the church in Kamiah, Idaho, since 1897, died suddenly early last month. He had the previous week attended presbytery and had conducted regular services on Sunday. It is said that James Hayes was the only Indian pastor to hold the degree of doctor of divinity. This degree was conferred upon him by Whitman college two years ago. Last year, in recognition of his 35 years of service on the mission field, the board of national missions conferred upon him a service pin and honorary membership on the board.

To Make Religious Films in Palestine

Religious Films, Inc., is sending an expedition to Palestine with the purpose of making a number of films there. It is proposed to combat the religious apathy of modern youth through these pictures, which it is expected will be impressive. Twenty or more Bible stories, following the exact text of the Bible, and eliminating all interpretation, will be made. The stories will be in two reels, running approximately 30 minutes. Churches, schools and similar organizations will be able to secure the pictures at a nominal rental.

Cumberland Presbyterians Losing in Numbers

During the decade between 1916 and 1926 the Cumberland Presbyterian church showed a net loss in membership of 4,000—from 72,052 to 67,938. There was a decrease of more than 200 churches. The chief numerical strength of this fellowship is in Tennessee, where there are 27,791 members.

Lutherans Lead in Minnesota

In Minnesota and two or three neighboring states there are reported to be more Lutherans than all other protestants combined. In Minneapolis the Lutheran church leads by a wide margin. St. Olaf's church has a membership of 1,600.

Why the "Zero" Churches?

The Men's Church league, headed by J. Campbell White, recently sent out questionnaires to a number of religious leaders asking for possible explanations of the reported fact that 32 per cent of the Presbyterian, Baptist, Congregational and Methodist churches of this country failed to report a single convert on profession of faith last year. Here are some of the replies: Bishop Theodore Henderson (M. E.) says: "Our church activities have out-run our spiritual experience." Bishop W.

B. Beauchamp (M. E.), Atlanta, asks the question: "What is the matter with our

preachers?" Bishop H. M. Dobbs (M. E.), Birmingham, cites the need "to en-

Special Correspondence from Virginia

Richmond, Va., June 2.

THE UNION theological seminary has strengthened its faculty by securing the services of Dr. Donald W. Richardson, in the chair of Christian missions. Dr. Richardson is a native of South Carolina, and a graduate

Missionary Takes Seminary Chair

of Davidson college and Princeton seminary, and has studied at Johns Hopkins and the universities of Marburg and Berlin. He brings to his new work practical experience of the most valuable kind, for he has served for many years in educational institutions in China, being principal of a boy's high school at Chinking in the North China mission field, and later occupying the chair of New Testament interpretation in the University of Nanking, an interdenominational institution. His predecessor in this position at the seminary, Prof. J. Russell Woods, is going to do missionary work in the valley of the Rio Grande.

Methodist Publishing Prospers

A meeting of the book committee of the Methodist Publishing house was held in Richmond in May and reported that the permanent assets of the business now amount to approximately \$3,000,000, and that the annual sales run as high as \$2,000,000. The profit from this tremendous publishing business of the Methodist Episcopal church, south, all goes to the fund for superannuate and incapacitated ministers. At this meeting, the committee voted an appropriation of \$75,000 for this fund, making a total of more than \$200,000 that it has turned over to this cause in the past four years.

Hebrews Remember Confederate Dead

The Hebrew Ladies' Memorial Association arranged a very appropriate service for the decoration of the graves of the Jews who gave their lives for the confederacy on the afternoon of May 15, when Dr. E. N. Calisch delivered an eloquent address in which he said, "The memory of those valiant heroes should be to us as the verse from the Bible which reads: 'A generation goeth and a generation cometh, but the word of the Lord standeth forever.'" The choir of the Beth Ahabah synagogue sang most impressively "Crossing the Bar" and "Immortality." The service was concluded with the reading of a prayer in memory of the dead from the "Kaddish" and the singing of "America."

Elect Delegates to Coming Episcopal Convention

The 136th annual council of the diocese of Virginia (Episcopal) met in Richmond on May 23. This diocese originally included the territory out of which have been formed the dioceses of West Virginia, Southern Virginia and Southwestern Virginia. There were more than 200 clerical and lay delegates present, and

with Bishop Henry St. George Tucker presiding much routine business was accomplished. A report by Rev. F. D. Goodwin on the salaries of rural clergy resulted in the appropriation of \$2,000 this year and \$4,000 next year to supplement the salaries of country ministers. The council went on record, almost unanimously, as favoring the retention of the thirty-nine articles in the prayer book. Clerical delegates to the triennial general convention meeting at Washington next October were elected as follows: Rev. Berryman Green, Rev. B. D. Tucker, Jr., Rev. J. Y. Downman, and Rev. Fred D. Goodwin. The week before, the council of Southwestern Virginia, holding its 9th annual session in St. John's church, Lynchburg, had elected deputies to the general convention as follows: Rev. John J. Gravatt, Jr., Rev. Alfred R. Berkeley, Rev. Devall L. Gwathmey and Rev. Carleton Barnwell.

Social Service Board Reports

On May 22, in Grace and Holy Trinity church (Episcopal) the board of social service of the diocese of Virginia had charge of the service preliminary to the meeting of the annual council. It is the policy of this board to cooperate through the office of its executive secretary, Rev. R. Cary Montague, with state and welfare agencies. In pursuance of this plan the speakers on this occasion were Hon. Frank Bane, commissioner of public welfare, Dr. Ennion G. Williams, state health commissioner, and Hon. Dabney Lancaster, secretary to the state board of education. The report of Rev. George P. Mayo, chairman of the board, showed that with the cooperation of the railroads in granting charity tickets and passes 232 patients had been brought to Richmond from all parts of the state for hospital and medical treatment in 1927, it being the work of the board to try to extend through the rural clergy and county nurses the advantages of free city hospitals and clinics to indigent and afflicted people in the country.

Richmond Loses Two Leaders

Interesting clerical changes are about to take place in Richmond. Rev. I. T. Jacobs of the Pine Street Baptist church has accepted a call to Mt. Airy, N. C., effective June 15. The church he is leaving has around 2,000 members, largely composed of working people, who when interested make the sturdiest kind of workers for the support of the church. They have recently erected a modern and commodious Sunday school building, and the church is very much alive in all its activities. Rev. G. Freeland Peter, rector of St. James Episcopal church, has just announced his acceptance of an appointment as canon of the national cathedral at Washington offered to him by Bishop James E. Freeman of that diocese.

R. CARY MONTAGUE.

throne Jesus Christ in our life and thought." Bishop E. D. Mouzon (M. E.), Charlotte, says that the churches during the world war forgot "their spiritual business, namely, the salvation of men," and learned to fight since when they have fought one another. Bishop T. F. Gailor (Episcopal), Memphis, blames "spiritual unrest and the domination of material interests." Bishop S. B. Spreng (Evangelical), Naperville, Ill., wants "vital, aggressive, evangelical effort on the part of pastors," and "a new emphasis upon intercessory prayer, Bible study and personal appeal." Bishop W. H. Washington (U. B.), Portland, Ore., believes the church has forgotten "the heart of the commission—'Make disciples.'" Dr. Charles E. Jefferson proposes as a solution the reduction of the number of churches.

Four Denominations Promote Frisco Chinese Work

During the past year the Baptists, Congregationalists, Methodists and Presbyterians in San Francisco have maintained a language school among the Chinese of that city.

Catholics Have 264 U. S. Publications

At the 18th annual convention of the Catholic press association, closing May 26, it was reported that there are 264 Catholic publications in the United States, with an aggregate circulation of 6,414,613.

Dr. Newton Discontinues "Best Sermons" Volumes

Because of the enormous amount of work entailed by the preparation of the annual volumes of "Best Sermons," of which four collections have been made by Dr. Joseph Fort Newton, this series will be discontinued. These anthologies of preaching have taken rank as the very best available, and had become "an index to American preaching." Dr. Newton wishes, through *The Christian Century*, to thank the ministers of various denominations who have made these anthologies possible.

U. S. Philanthropic Gifts Two Billions in Year

America's donations to religious and philanthropic activities throughout the world during 1927 reached \$2,219,700,000, more than half the total income of the United States government for the same period, according to the report of a survey just made public.

Christianity Still Alive in Japan

The federation of churches of Otaru, Japan, arranged a dinner conference in March, at which were to be discussed common problems of educationalists and Christians. Invitations were extended to a wide group and it is reported that there were present, among others, the mayor of Otaru, the assistant mayor, principals of second-grade schools and a good number of pastors.

Catholics to Promote Pilgrimages To Mt. Holy Cross

Plans are being formulated at Denver, Colorado, by the Holy Cross association and several priests and ministers of Colorado to make the shrine of the Mount of the Holy Cross, located in the Rocky

mountains of Colorado about one hundred miles west of Denver, a mecca for an annual pilgrimage of Christians from all parts of the world. On a bare face of the Colorado Rocky peaks is a huge cross made by ravines, while the snow roundabout melts at the beginning of the summer season.

A Million Protestants In France

Of France's 40 million population, about a million are protestants, most of them being in the Reformed church.

Swedish Lutherans of Minnesota Will Celebrate

In May, 1929, the Swedish Lutherans of Minnesota will celebrate the 75th anniversary of the settling of the first of their race in that state. At Chisago Lake, the first Swedes settled, the first Lutheran sermon was preached, the first congregation organized, and the first class confirmed. It is expected that the Minnesota conference of the Augustana synod will hold its annual meeting at that place to dedicate a monument to the early Swedish pioneers, which will be erected

under the direction of the local congregation. King Gustaf V, the Swedish Archbishop Nathan Soderblom, of Upsala, and other notables, will be invited to attend the celebration.

Summer School of Religious Education at Ohio Wesleyan

The Methodist department of church schools, Chicago has been cooperating with three Ohio conferences in plans for another summer school of religious education to be held June 24-30, at Ohio Wesleyan university, Delaware, O. A faculty of nine instructors will give courses in the standard training program for officers and teachers in the local church schools. Prof. Harold J. Sheridan, of Ohio Wesleyan, is chairman of the executive committee; and Rev. C. A. Wagner, of Chicago, will serve as dean.

Hungarian Students Ask for Federation of Christian Youth

In a message of greeting from the Federation of Protestant Students of Hungary to their Christian youth comrades of this country is the following hopeful suggestion: "Hungarian young people look

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Prof. Fred Eastman, Chicago Theological Seminary: "A book to treasure and to use."

Rev. Preston Bradley, People's Church, Chicago: "You have saved me hours of searching by publishing this book of quotable poems."

Prof. James Weber Linn, University of Chicago: "The best anthology of brief and occasional verse since the Oxford Book of English Verse."

[The Pilgrim Press Bookstore, Boston, reports "Quotable Poems" one of its five best sellers during May. It was published April 28. **[\$2.50]**]

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upon the American churches and their church student movement as their most natural friend and fellow-supporter, in giving back to the world what she needs most dearly: a Christian backbone in her religious, intellectual, moral, political and economic affairs. The Hungarian federation wishes to ask the cooperation of all Christian churches and student movements in the forming of a world federation of church student movements, in the spirit of the life and work conference held at Stockholm, thereby creating an active holding organization for our international cooperation and our international relations. The plan for bringing this great organization into being would be first of all to start cooperation among all the existing groups and organizations serving a common Christian purpose, and to promote such organizations, where there are none, and then as cooperation goes on, to arrive at an active and vital world federation."

British Premier Pays Tribute to Bible

In a recent address Stanley Baldwin, British premier, predicts that in the future the Bible will exert an even greater influence on the world than in the past. He adds: "So much of the time in this world we seem to be carrying on our struggle in twilight or fog—friends, and men who ought to be friends, sitting blindly by in the mêlée and wounding men who ought to be their brothers. Nothing but the light from that Book can lighten that twilight or dispel the fog. For myself I say that if I did not feel our work was done in the faith and hope that some day the kingdom of God would overspread the whole world, then I could have no hope and could do no work, and I would give my office over this morning to any one who would take it."

German Baptists Will Invite World Alliance Convention

German Baptists want the privilege of entertaining the Baptist World alliance in 1933, and at the meeting of that body at Toronto the last week in this month, a formal invitation to meet in Berlin will be extended. The German Baptists will send a considerable delegation to Toronto to

reinforce their invitation. Baptists of Great Britain have chartered a special ship for the trip to Toronto and already a considerable number of passengers have been booked. While the official program for the Toronto congress is yet in the making, announcement is made that among the distinguished men who have accepted invitations to address the body are Hon. Charles Evans Hughes; Dr. Charles Brown, British evangelist; Dr. T. R. Glover, and Dr. W. Y. Fullerton, foreign mission secretary of British Baptists. Sunday, Feb. 5, has just been selected as Baptist World Alliance Sunday by the executive committee of that body, and Baptist churches throughout the world are being asked to give emphasis to the plans and purposes of the alliance on that day.

The Minister's Dollar

The National Education association is authority for these figures. In 1890 the average salary of ministers of all denominations in the United States was \$794 per annum. In 1900 this amount had decreased to \$731. In 1910 it reached \$802. In 1913, the year before the war, in European changed money values, it had reached \$899 per annum. In 1920 the average salary totaled \$1,468; and in 1926, \$1,744. On the basis of the 1913 dollar, the actual amount received in 1890 was 88 per cent of the 1913 salary, and in 1926, 194 per cent. In purchasing power, based on the 1913 average, the minister received \$1,046 in 1890, and \$995 in 1926. It will be seen that while the actual amount of money received by ministers has increased greatly during a period of 36 years, the comparative salary has decreased when figured upon the ability of the dollar to buy the necessities of life.

Interesting Facts About Hawaiian Churches

Hilo, second city in size in the Hawaiian islands, has 23 churches. The largest church is the First Foreign church, which, as the city has grown from a Hawaiian to an American community, is no longer a "foreign" church even though it clings to its old name. It embraces 16 denominations of the Christian faith. Other Hilo

churches include Catholic, Episcopal, Congregational, Methodist, Christian Science, Latter-Day Saints, Seventh Day Adventist and various Buddhist sects.

1,300 Persons Attend Korean Bible Class

The Pyengyang district men's Bible class, of Chosen, Korea, had a record attendance early this year, with more than 1,300 men who came from all parts of the province. They studied in a great class for seven days, overflowing class rooms and taxing dormitory facilities to the limit. It being vacation period for the schools it was possible to use most of the dormitory rooms at the theological seminary, the boy's academy and woman's Bible institute. Five hundred men were cared for in these dormitories. The balance of the 1,300 men found places of entertainment in public inns or in Christian homes in the city.

Archbishop of Canterbury Most Popular Britisher

Alfred Dawson, writing in the Reformed Church Messenger, says that the archbishop of Canterbury is "the most popular man in Britain today. He is the one person whom people of all parties, classes and creeds delight to honor." He has served as archbishop for a longer period than any of his predecessors since the reformation and "not one of the 29 stood so high in the affection of his countrymen."

Gettysburg Seminary Has Lectureship on Preaching

Through the generous gift of Dr. and Mrs. Jeremiah Zimmerman of Syracuse, N. Y., the Lutheran theological seminary at Gettysburg, Pa., is now able to offer annually to its students and alumni a course of "lectures on effective preaching." The first lecturer was Rev. James I. Vance, pastor of First Presbyterian church, Nashville, Tenn., and professor of homiletics in Vanderbilt university.

Japanese Woman Gives \$25,000 to Church

A Japanese widow has made a donation of \$25,000 for the work of the Episcopal orphanage at Osaka, Japan. With this money a mothers' house for women and babies will be erected. The generous donor indicates that at her death she will leave her entire property to be used in extending this work.

Miss Royden Will Visit India

Miss Maude Royden is planning to visit India in the autumn, but "will avoid work," it is reported. She has promised a friend in Lucknow "to give a few messages, if possible."

Prof. J. B. Pratt on The Church

One of the speakers at the anniversary week meetings of the Unitarians, at Unity house, Boston, May 24, was Prof. James B. Pratt of Williams college. In a speech he stressed the point that the way out for student religion is the teaching of religion as worship. "Religion is not social service," he said, "or even exalted morality; it is personal and cosmic—truths not only accepted, but felt and experienced." Pro-

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fessor Pratt criticised church services as they are now conducted; the benediction, he said, is the best part of them. "There are too many words spoken, too little contemplative silence." As two ideal examples of worship, he cited the Catholic mass and the Quaker meeting.

An Anti-Liquor Petition of Students at W.C.T.U. Meet

At the convention of the W.C.T.U., which is to be held in Lausanne, Switzerland, July 26-Aug. 2, a mammoth roll of signatures will be presented which will include signatures of university, college and high school students who have announced their "allegiance to the constitution in the observance and enforcement of the prohibition laws."

Bishop Jones Proposes New Party

Preaching recently at the Church of the Holy Trinity, New York, Rev. Paul Jones, former Episcopal bishop of Utah, proposed that another party be formed, dedicated to Christian ideals and willing to tackle problems menacing the nation. He said that it makes little difference to the kingdom of God which of the old parties elects the next president.

Episcopalian Group Defends Thirty-Nine Articles

At a recent meeting of members of Episcopal churches of New York an objection was voiced against movements for dropping the 39 articles from the book of prayer. Rev. J. B. Leavitt, of Christ church, Poughkeepsie, N. Y., said that the articles "are like a flag from a pole" to be waved in protest against the "flag of error waved by the Catholic church."

Bishop Henderson Dedicates Cleveland Methodist Church

More than a million dollars is invested in the new home of the Epworth-Euclid Methodist church, Cleveland, O., of which Rev. Louis C. Wright and Rev. Stanley H. Mullen are pastors. Bishop Theodore S. Henderson preached the dedication sermon, and Rev. Sheridan B. Salmon assisted him in the service of dedication. June 3 was dedication day.

Death of Methodist Educator

Dr. Stonewall Anderson, general secretary of the board of education of the Methodist church, South, died at his home in Nashville, Tenn., June 8. Dr. Anderson had been a minister since 1891, being 65 years old at the time of his death. At the meeting of the Methodist Educational association in Memphis last February it was Dr. Anderson who started the movement that led to the passage of the resolution against the election of Governor Smith to the presidency.

BOOKS RECEIVED

The Saga of Cap'n John Smith, by Christopher Ward. Harper, \$2.00.
The Tower, by W. B. Yeats. Macmillan, \$2.25.
Olavus Petri and the Ecclesiastical Transformation in Sweden, by Conrad Bergendoff. Macmillan, \$2.50.
The Future Life, by Norman MacLean. Macmillan, \$1.50.
Eustathius of Antioch, by R. V. Sellers. Macmillan.
The Age of Reason, by Philip Gibbs. Doubleday, Doran.

God in Everything, by Frank M. Goodchild. Judson Press, \$1.50.

Church City Planning, by Charles H. Sears. Judson, \$1.25.

Women of Assam, by E. Elizabeth Vickland. Judson, \$1.50.

Essays on the Trinity and the Incarnation, edited by A. E. J. Rawlinson. Longmans, \$7.50.

Social Problems, by John Lewis Gillin, Clarence G. Dittmer and Roy J. Colbert. The Century Co., \$3.75.

Ethics, by Frank Chapman Sharp. The Century Co., \$3.50.

The Cavalier of Tennessee, by Meredith Nicholson. Bobbs Merrill, \$2.50.

China and World Peace, by Mingchien Joshua Bau. Revell, \$2.00.

Perfect Into One, by L. D. Anderson. Bethany Press, \$1.50.

Jan, Son of Finn, by A. J. Dawson. Dutton, \$2.50.

Don't Tread on Me, a study of aggressive legal tactics for labor, by Clement Wood, McAlister Coleman and Arthur Garfield Hays. The Remedy for Overproduction and Unemployment, by Hugo Bilgram. New Schools in Russia, by Lucy L. W. Wilson. Soviet Trade Unions, by Robert W. Dunn. Health Work in Soviet Russia, by Anna J. Haines. Woman in Soviet Russia, by Jessica Smith. Vanguard Press, \$50 each.

What Next in Home Missions, by William P. Shriver. Missionary Education Movement, \$1.00.

The Presbyterian Churches, by James Moffatt. Doubleday, Doran, \$2.00.

The Essentials of Eastern Philosophy, by Prabhu Dutt Shastri. Macmillan, \$1.60.

Jesus and Art, by James Robertson Cameron. Doubleday, Doran, \$2.00.

Ministerial Practices, by Cleland Boyd McAfee. Harper, \$2.00.

Lamps of God, by Samuel Judson Porter. Doubleday, Doran, \$1.75.

The Prince and the Pig's Gate, and other sermons in story, by Robert Hugh Morris. Harper, \$2.00.

Chinese Realities, by John Foster. Edinburgh House, London, 2/6.

Studies in Deceit, by Hugh Hartshorne and Mark A. May. Macmillan.

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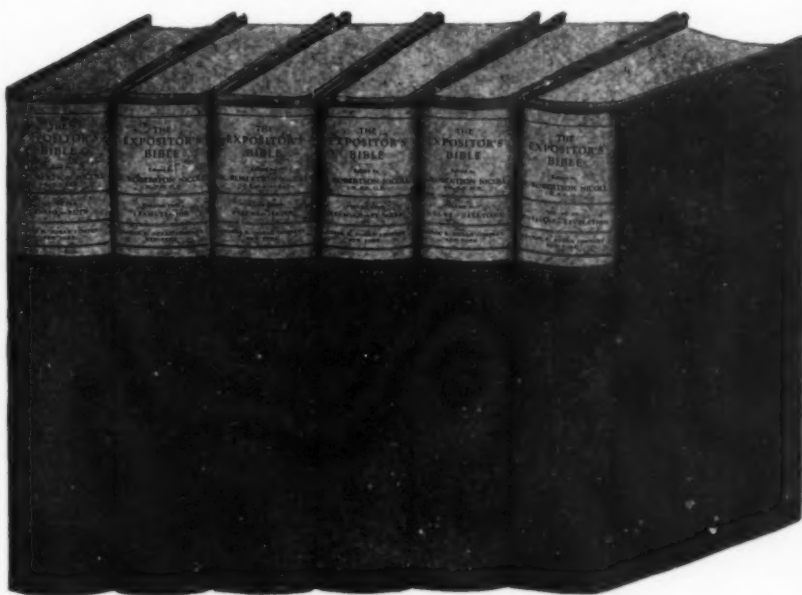
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